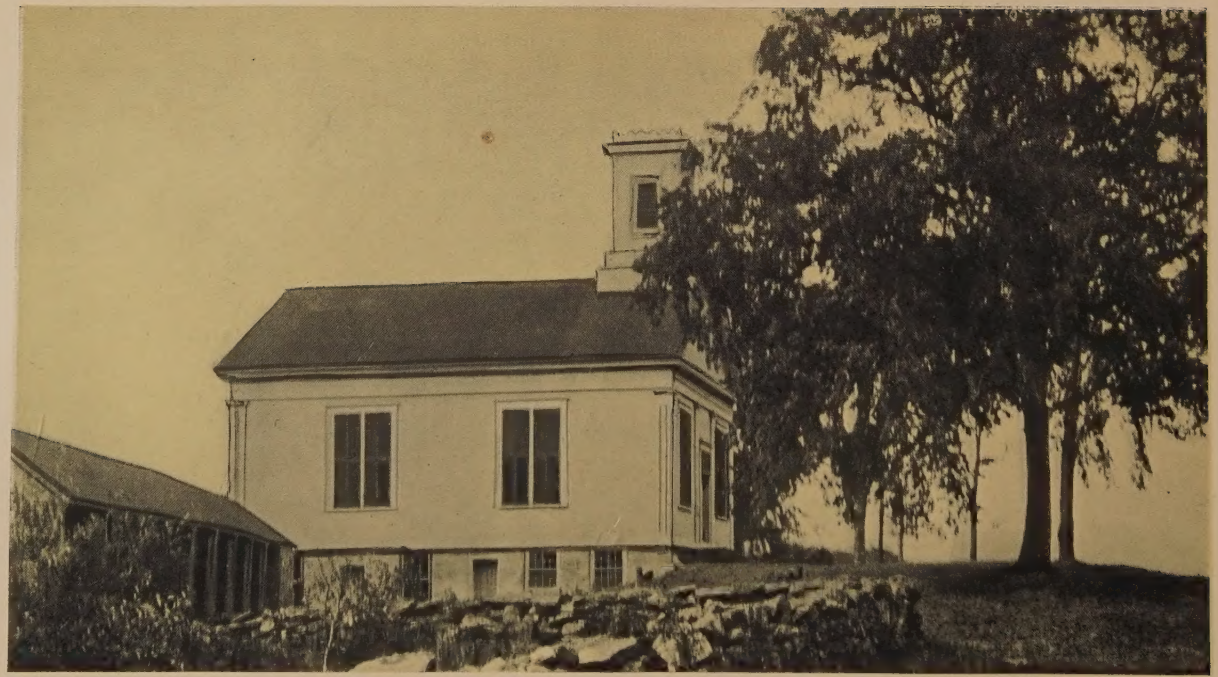
ELEMENTS
IN
BAPTIST DEVELOPMENT

Central BAPTIST
THEOLOGICAL SEMINARY

KANSAS CITY, KANSAS

ELEMENTS IN BAPTIST DEVELOPMENT



Courtesy of Providence Journal

THE HISTORIC FIRST BAPTIST CHURCH IN MASSACHUSETTS, LOCATED AT SWANSEA AND FOUNDED IN 1663 BY REV. JOHN MYLES

ELEMENTS IN BAPTIST DEVELOPMENT

A STUDY OF

DENOMINATIONAL CONTRIBUTIONS TO

THE WORLD MOVEMENTS

Edited by

REV. ILSLEY BOONE, S. T. M.

ISSUED IN COMMEMORATION OF THE QUARTER MILLENNIUM OF THE FIRST CHURCH IN MASSACHUSETTS, FOUNDED NEAR SWANSEA, WALES, IN 1640 AND RE-ESTABLISHED AT SWANSEA, MASSACHUSETTS, IN 1663

THE BAPTIST HISTORICAL SOCIETY

BOSTON

1913

Courtesy of [illegible] *Journal*

THE HISTORIC FIRST BAPTIST CHURCH IN MASSACHUSETTS, LOCATED AT SWANSEA AND ORGANIZED IN 1663 BY REV. JOHN MYLES

ELEMENTS IN BAPTIST DEVELOPMENT

A STUDY OF
DENOMINATIONAL CONTRIBUTIONS TO
NATIONAL LIFE, CHRISTIAN IDEALS
AND WORLD MOVEMENTS

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REV. ILSLEY BOONE, S. T. M.

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THE BACKUS HISTORICAL SOCIETY
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TO THE MEMORY

OF HIM WHO READ WHAT THE YEARS HAD NOT YET WRITTEN, WHO SAW THE INSTITUTIONS OF HIS FAITH BUILDED INTO THE FABRIC OF CITIES, STATES AND EMPIRES NOT YET BORN, SEER OF A FRESH RELIGIOUS CONSCIOUSNESS, PROPHET OF A NEW SPIRITUAL IDEALISM, AND A PIONEER IN THE ESTABLISHMENT OF PERSONAL LIBERTY

JOHN MYLES

THIS VOLUME IS DEDICATED

27210

FOREWORD

THE HISTORY of the Baptist church at Swansea runs back to 1649, when the first Baptist church in Wales originated and whence the pastor, John Myles, emigrated and in 1663 founded the first Baptist church in Massachusetts. During its first century its evangelism made it unusually instrumental in Baptist expansion. Hence the quarter-millennium celebration held at Swansea, Mass., October 1-8, and simultaneously at old Swansea, Wales, commemorated the church's contribution to Baptist progress, and the Baptist contribution to national life, to American ideals, and to world-wide movements.

It was an occasion of denominational significance and representative men of the denomination participated in rendering the program of the celebration in every way worthy of the event. Their addresses constitute a fresh statement of the Baptist genius and position after a life of two-hundred and fifty years. In the present volume the more important of the addresses are gathered together that they may be given the permanent form which their importance merits.

CONTENTS

PAGE

I. INTRODUCTION 1
HENRY MELVILLE KING, D. D.

II. ADVANCE IN ENGLAND AND WALES 9
J. CROMWELL HUGHES

III. TWO HUNDRED AND FIFTY YEARS AGO 23
NATHAN E. WOOD, D. D.

IV. THE SWANSEA CHURCH DEVELOPMENT IN WALES 43
ARTHUR WARREN SMITH

V. BAPTIST EXPANSION IN A QUARTER MILLENNIUM 51
EMORY W. HUNT, D. D.

VI. THE CHURCH AS THE FOUNDER OF SCHOOLS . . 59
PRESIDENT W. H. P. FAUNCE, D. D., LL. D.

VII. THE EARLY HISTORY OF SWANSEA CHURCH . . 69
ARTHUR WARREN SMITH

VIII. THE BAPTIST STATUS AFTER TWO HUNDRED FIFTY YEARS 85
AUSTEN K. DEBLOIS, PH. D., LL. D.

IX. APOSTLES OF FREEDOM 105
OTIS O. WRIGHT

X. THE NEW VISION OF JOHN MYLES 115
J. CROMWELL HUGHES

XI. THE WELSH ELEMENT IN AMERICAN BAPTIST DEVELOPMENT 129
HENRY KALLOCK ROWE, PH. D.

XII. THE SOCIAL INFLUENCE OF THE BAPTISTS . . 149
DEAN SHAILER MATHEWS, D. D.

CONTENTS—*Continued*

PAGE

XIII. THE CHURCH OF THE OPEN COUNTRY 163

WILLARD E. WATERBURY—The Problem Stated

THOMAS G. DENCHFIELD—Rural Decadence, Causes and Cure

HARRY E. HINKLEY—Getting at the Facts

LEWIS A. EATON—Developing Community Forces

CHARLES H. WHEELER—Community Church Leadership

XIV. BAPTIST DEVELOPMENT IN SOUTHEASTERN MASSACHUSETTS 181

ARTHUR C. BALDWIN—The Retrospect

FRANK W. PADELFORD, D. D.—The Prospect

XV. THE QUARTER MILLENNIUM CELEBRATION IN WALES 193

XVI. QUARTER MILLENNIUM GREETINGS 209

XVII. PROGRAM SUPPLEMENTS 227

ILLUSTRATIONS

1. First Baptist Church, Swansea, Mass. . . . . *Frontispiece*

2. Tablet in Bethesda Church, Swansea, Wales 18

3. Bethesda Church and Ilston Ruins, Wales 48

4. Portraits of Pastors at Swansea, Mass. 69

5. A Page from the Old Church Record Book 74

6. Celebration Group, Old Book, and Myles Boulder . . 80

7. Meeting House Erected 1723 on Site of Present Church Swansea, Mass. 83

8. Early Home of the Pennepek Church 137

9. Pastor of Bethesda and the Ancient Ruins 193

10. The Flag of Greeting from Bethesda to Swansea . . . 230

11. Committee at the Ilston Ruins, and Swansea, Mass., Church Tablet 231

I. INTRODUCTION

By HENRY MELVILLE KING, D.D.

I

INTRODUCTION

EW BAPTIST churches in this country, indeed comparatively few churches of any denomination, have reached the venerable age of two hundred and fifty years. This church was the fifth Baptist church organized in New England. Two in Providence had preceded it, viz., the old First Church, the mother of us all, founded by Roger Williams twenty-five years before this one, and a second church which separated from it in 1652 under the leadership of Rev. Thomas Olney and had an existence of only sixty-six years during the pastorates of father and son. The two churches in Newport also antedated the Swansea church, and have passed their two-hundred and fiftieth anniversary.

John Myles, the founder of this church, had the unique distinction of being the founder of the first Baptist church in Wales and the first Baptist church in Massachusetts. The First Baptist Church in Boston is two years younger than this church, whose anniversary we are now celebrating. The name of John Myles may be fittingly classed with the names of Roger Williams, John Clarke, Obadiah Holmes, John Crandall, Thomas Goold and Henry Dunster, our Baptist pioneers in New England, all of whom

should be held in grateful and undying remembrance by American Baptists, and indeed by all lovers of religious liberty. No worthier saints have ever been honored by ecclesiastical canonization. All of them were persecuted for the sake of conscience, and were the courageous advocates of principles which are now widely accepted, and are destined to prevail throughout the Christian world.

John Myles who is believed to have matriculated at Brasenose College, Oxford, was led under the enlightening influences of God's truth and God's Spirit, to accept Baptist views of the Christian church and its ordinances, and went from his home on the border of Wales to London to receive baptism at the hands of London Baptists. His coming was believed to be God's direct answer to special prayer, and furnished the agent and the means for which they were looking to carry the gospel to that part of the Kingdom. Returning to Wales he gathered about him those who were led to accept like views of divine truth, and founded at Ilston the first Baptist church in the year 1649. By a very remarkable coincidence Baptist principles took root and found expression in that same year in old Rehoboth in Plymouth Colony, and according to the report which reached the ears of Puritan Boston "some thirteen or fourteen persons of Father Newman's church were rebaptized." Dr. John Clarke, the educated physician and consecrated pastor, and Mark Lucar who had been a Baptist in London, came from Newport to administer the scriptural rite. So that when John Myles, driven from Wales by the cruel act of Uniformity of 1662, arrived in Rehoboth, accompanied by some of his coreligionists, he found that the Spirit of truth had preceded him, and that there were some persons of like faith and order, residing in this spot, to give him welcome, though a part of those who had been "rebaptized" had fled to Newport to escape the

spirit of persecution which sometimes manifested itself in the acts even of the Pilgrim authorities. Therefore the beginnings of this church can be traced back, though without formal organization, to 1649, and through its first pastor to the first Baptist church in Wales, organized in that year. Mr. Myles was one of the pioneers in that large imported Welsh element that added so much to the growth, the stability and the educational development of American Baptists.

It will be remembered that among the first settlers of New England there were different shades of belief on the subject of religious liberty, and different conceptions as to its nature and scope. The distinguished ambassador James Bryce in an address delivered at Provincetown, Mass., in July 1907, on "The Landing of the Pilgrims," in answer to the question "What was it that brought those exiles here to make their home on what was then a bleak and desert shore?" gave this reply, "Was it for the love of religious liberty? Not at any rate for such a general freedom of conscience as we and you have now long enjoyed, not for the freedom that means an unquestioned right to all men to speak and write and teach as they would. The proclamation of that general freedom and the rights of the individual conscience might not have been altogether congenial to either Pilgrims or Puritans. Certainly it had not yet been made by its noble apostle Roger Williams, the founder of Rhode Island, the most original in his thinking and perhaps the most lovable in his character of all the founders of the North American Colonies. What these Pilgrims did desire and what brought them here was the wish to worship God in the way they held to be the right way. It was loyalty to truth and duty, as they saw it, that moved them to quit first their English homes and friends, and then their refuge in Holland, and face the terrors of the sea

and the rigours of a winter far harsher than their own, in an untrodden land where enemies lurked in trackless forests."

The Pilgrims and Puritans should not be confounded, as is sometimes done by those who should know better. The Pilgrims were broader in their conceptions of religious liberty than the Puritans, and were urged on to acts of persecution by their more powerful neighbors at the Massachusetts Bay. Yet they could arrest and fine John Myles, James Brown and Nicholas Tanner for "the setting up of a public meeting without the knowledge and approbation of the Court," and could suggest to them and their companions that it was "better farther on," (as they did to Roger Williams when he first undertook to settle in their territory after his banishment from Salem,) and that they were quite willing that they should depart "if they could give to the authorities any reasonable satisfaction respecting their principles." They evidently felt a painful sense of responsibility for the religious beliefs of these advanced Separatists. For John Myles was in advance of the Pilgrim leaders, although he had not yet reached the full stature of Roger Williams, not yet being entirely emancipated, as Professor A. H. Newman says, from the effects of his "training in connection with the state-church system of the Commonwealth and the Protectorate." He and his fellow Baptists joined with Capt. Thomas Willett and others, who were not Baptists, when they proclaimed the terms of citizenship in the new town of Swansea, (the name of the town showing the leadership of John Myles in the new movement) which had been set off from Rehoboth for their occupation, in discriminating against those who were guilty of "damnable heresies inconsistent with the faith of the gospel." These heresies were distinctly specified. Myles was facing in the right direction, but he had not yet quite arrived.

Hon. George F. Hoar in his oration at the 275th anniversary of the landing of the Pilgrims, took occasion from this fact to accuse the Baptists of possessing the spirit of the times, and being guilty of religious intolerance like the Puritans and the Pilgrims. But John Myles, to his honor be it said, soon threw off all vestiges of his old-world training, and stood side by side with Roger Williams and John Clarke in his advocacy of freedom of conscience and absolute religious liberty for all men.

There has been a tradition that the Baptist church in Swansea of the old world was transplanted to the Swansea of the new world. But the old Swansea church is still in existence, claiming 1649 as the date of its origin, and is most happily represented by a messenger with fraternal greetings on this occasion. With the pastor came some of the members, how many it has been difficult to ascertain. The pastor brought with him also the records of the church which fortunately have been preserved. Having occasion to examine all known records on this side of the Atlantic eight years ago, including the original records from Swansea, at the time of the dedication of a monument to John Myles in a near-by cemetery, I found but one name, viz., that of Nicholas Tanner, who came with Pastor Myles from the Welsh church and joined with the pastor and five others in signing the covenant and declaration of faith of the American church. Others of them undoubtedly joined subsequently. It seems as if the little church organized itself about the strong leadership and inspiring personality of the first pastor and the imported church records.

It is this modest event which took place two hundred and fifty years ago here in the wilderness of the new world, the name, character and heroic service of the first pastor who was school teacher and soldier as well as preacher and spiritual guide, the long succession of those who have faithfully fol-

lowed him in the ministerial office, and the church with its unbroken and wonderfully fruitful history so that it can be truthfully called "the mother of churches," that we seek to commemorate in these anniversary days. Able speakers have consented to recall the past and make it live again in our thoughts, and not only the past of this local church, but the progress and development of those great principles in our country for which this church has ever stood.

May the commemoration and the review give due honor to Him who is the acknowledged Head of the Christian church, kindle a devout gratitude in the hearts of all lovers of truth and righteousness, establish the faith of this little body of Christian disciples who are the inheritors of such a glorious past, and strengthen their hands for the work which God has still for them to do. Who shall measure the influence or the life of a church of Jesus Christ? Why may not churches, as well as individual Christians, say in the words of Browning,

> "Grow old along with me,
> The best is yet to be,
> The last of life, for which the first was made.
> Our times are in His hand,
> Who saith a whole is planned.
> Youth shows but half. Trust God; see all;
> nor be afraid."

II. ADVANCE IN ENGLAND AND WALES

By J. CROMWELL HUGHES

II

OUR ADVANCE IN ENGLAND AND WALES FROM JOHN MYLES TO LLOYD GEORGE

WE REALIZE that we have a big subject, and therefore in the short time at our disposal we shall endeavor to notice only the more prominent landmarks in the course of the last quarter of a millennium of Baptist advance in England and Wales—from the days of John Myles, a bold, courageous reformer, to the day of Lloyd George, at the present time the most illustrious statesman in Great Britain, a prominent Baptist, an Ex-President of the Welsh Baptist Union—a man "made of the stuff they used to hang."

I. LANDMARKS IN DENOMINATIONAL DEVELOPMENT

The time is past when we need to apologize for the study of our own Baptist history. Fidelity to conviction, and loyalty to Jesus Christ alike, demand that we should acquaint ourselves with the struggles and triumphs of those to whom under God we owe our position and privileges today, and that we should seek to grasp the process by which the principles for which we stand here, under the blessing of God gained increasing acceptance, and influenced the worship and work of churches, which have no organic

connection with our own. No other denomination has a more honorable or inspiring record, nor has shown greater devotion to the cause of civil and religious liberty (in which Baptists were unquestionably the pioneers), to belief in the Supreme and exclusive authority of scripture, to interest in missionary enterprise, both at home and abroad, or to the anti-slavery and other philanthropic movements, in which we Baptists have been engaged.

When John Myles commenced his great work in Wales at Ilston in 1649 he had contemporary with him great men who also did noble work for the English Baptists, such as Praise God Barbon (1596-1679), Henry Jessey (1601-1663), Hanserd Knollys (1599-1691), and William Keffin (1616-1701). These men were members of the famous Jacob Church in Southwark. This church was originally Independent (Congregational) but afterwards became Baptist, first with open and then with strict membership.

These were all heroic men. Praise God Barbon was a leatherseller, and pastor of the church which met in his shop, "The Lock and Key" in Fleet Street. His name stood first in the list of that Cromwell Parliament (1653) which was nominated by the Baptist and Independent churches of the land.

Henry Jessey "the oracle and idol of his faction" a Cambridge graduate and clergyman, succeeded Lathrop in the pastorate of the Jacob Church, and afterwards, having accepted believer's baptism, was baptized by Knollys.

Hanserd Knollys was also a Cambridge graduate and clergyman, who was led to build "not on works but on grace." He migrated to New England but, having advocated religious liberty, incurred persecution, and came back saying that he "might as well be knocked about in old England."

Last but not least stands the grand old Strict Communionist Baptist, William Kiffin, the wealthy debater, and the faithful pastor. "Great as was the authority of Bunyan with the Baptists," says Macaulay, "that of William Kiffin was still greater." In 1701, he passed away at the age of eighty-six, leaving behind him a record of suffering and fidelity and of devoted service to his generation.

There were at this time in existence in England two sets of Baptists whose origins were quite distinct and who never had any real intercourse as churches, viz., The *General Baptists*, who were Armenian in their doctrines, and the *Particular Baptists*, who were Calvinistic, springing from the Independents.

In 1644 a Confession of Faith was published in the name of the Particular Baptist churches of London, now grown to seven. Among these churches was the church of the glass house, which John Myles and Thomas Proud visited in 1649, and which delegated these two young men to be apostles in Wales, "to preach the gospel in that dark corner of the earth." This Confession of Faith is an historic landmark. It gives us an insight to the Baptist doctrines held by the majority of the Baptists of England for the next two hundred and fifty years. The *article on baptism is as follows:*

"That baptism is an ordinance of the New Testament given by Christ to be dispensed only upon persons professing faith, or that are disciples, or taught, who upon a profession of faith, ought to be baptized. The way and manner of dispensing this ordinance the Scripture holds, ought to be dipping or plunging the whole body in water."

They further declare, in order that they may avoid the charge of being Anabaptists, that "A civil magistracy is an ordinance of God."

They speak of the "breaking time" which they have had of late and their hope that God would, as

they say "incline the magistrates' hearts so far to our tender consciences as that we might be protected by them from wrong, injury, oppression and molestation" and then they proceed, "But if God withhold the magistrates' allowance and furtherance herein, yet, we must, notwithstanding proceed together in Christian communion, not daring to give place to suspend our practice, but to walk in obedience to Christ in the profession and holding forth this faith before mentioned, even in the midst of all trials and afflictions, not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters, yea, and our own lives, dear unto us, so that we may finish our course with joy, remembering always that we ought to obey God rather than men."

John Myles had the great advantage of commencing his noted ministry during "the breathing time" mentioned in this Confession of Faith. The Long Parliament of 1649, destroyed the whole order of prelatical episcopacy and put archbishop Laud to death. Then this godly Parliament created a new order of public worship and for nearly twenty years, a spiritual ministry of the highest gifts, consisting of Presbyterians, Independents and Baptists, filled the parish pulpits of England and Wales, preaching the gospel of the grace of God. To give a noble gospel ministry to the English people was the aim of Oliver Cromwell long before he ever drew the sword of battle.

Such was the result of his labors that when the shameful Act of Uniformity (1662) was passed, two thousand ministers other than violate their consciences, left their livings, passing into poverty and trial. Among these noble men was our own John Myles, who emigrated to Massachusetts during that year. Soon after the Restoration (1660) the meetings of the nonconformists were continually disturbed and preachers were fined or imprisoned.

In the records of the Broadmead Baptist Church, Bristol, we find this remark: "on the twenty-ninth of November, 1685, our pastor, Brother Fownes, died in Gloucester jail, having been kept there for two years and nine months a prisoner, unjustly and maliciously, for the testimony of Jesus and preaching the gospel".

With the Revolution of 1688 and the passing of the Act of Toleration in 1689 the history of the persecution of the Baptists as well as of other dissenters largely ceased.

The typical Baptist preacher of this time was John Bunyan, a man of the common people, the illustrious author of "The Pilgrim's Progress." Bunyan, though not a strict Baptist, was nevertheless our Baptist faith incarnate, in its deep inwardness and heroic utterance, and still more heroic suffering, in its vehement and utter repudiation of all formalism and unreality. Bunyan is the "Poet of Puritanism," and the "historian of the human soul." In prison he stays, one year, five years, ten years, and when he is told that he must abide there or cease preaching Christ, he calmly says he will "stay in prison till the moss grows on his eyes," rather than silence his soul in the things which concern the salvation of men. Bunyan died in 1688. He sowed well the Baptist seed and though the reaper passed from the field, a glorious harvest followed his labors.

Yet fifty years after the passage of the Act of Toleration in 1689, the Baptists of England were scarcely more numerous than they were at the ascension of William III, while as to spiritual power they had dwindled to a painful state of deadness and inefficiency.

One reason for this was the doctrinal differences that existed between the General and Particular Baptists. Thus false doctrines crept in and there was a marked decline of spirituality. Could any other results be reasonably expected? It must

however, in justice be said that this was a time of general decline in religion among Englishmen. Virtual infidelity in State matters bred rationalism in theology. Religion never sank to so low an ebb in England as during the first half of the eighteenth century. But soon England was shaken by the preaching of Wesley and Whitfield. England was born again in this Second Reformation and the Baptists naturally participated in the general awakening. They were baptized anew with the spirit of this great evangelical revival of religion, and there arose a new era in their history, an era made famous by its wonderful missionary enterprises. From this time the Baptists of England and Wales grew in numbers, in zeal and in spirituality and they have kept growing ever since.

My time will allow me only to mention the names of the great Baptists of the seventeenth, eighteenth and nineteenth centuries—household names throughout Christendom—a gallery of names unparalleled by any denomination. Such were Dan Taylor, John Foster, Andrew Fuller, William Carey, Robert Hall, William Knibb, Charles Vince, Alexander Maclaren, Charles Haddon Spurgeon, etc.

Dan Taylor, (b. 1738), a man possessing wonderful executive power and enormous industry, organized in 1770 "The New Connexion of General Baptists."

Andrew Fuller, (b. 1754), was hardly less influential among the Particular Baptists. His modified Calvinistic theology had great influence on the Baptists of the United States, as well as of England, especially his teaching of a general atonement sufficient for the sins of the race, not a particular atonement for the elect only.

Robert Hall, (b. 1764), was a preacher of national fame.

Alexander Maclaren was the prince of expository preachers.

Charles Haddon Spurgeon was the greatest evangelical preacher of the latter half of the nineteenth century. The magnificent words of John Milton in reference to the honored boxes of the great Shakespeare, can be applied with equal force to our "beloved Spurgeon."

"Thou in our wonder and astonishment
Has built Thyself a life-long monument."

As Dr. McClaren says of him: "He was in the true succession of Latimer and Luther and John Bunyan." He was full of feeling and full of brilliance. He had that mastery of the plain Anglo-Saxon tongue that was "understanded of the common people" and found its way to every heart, embroidered with a richness of familiarity with the Scriptures unexampled in his time, and that earnestness of adherence to the great evangelical verities, which made him incomparably the greatest preacher of our generation and of our denomination. "He was, as the greatest only are, in his simplicity, sublime."

II. LANDMARKS IN BAPTIST MISSIONARY ENTERPRISES

The Baptists were the first denomination of British Christians to undertake in a systematic way that work of missions to the heathen, which became so prominent a feature in the religious activity of the nineteenth century. As early as 1784 the Northamptonshire Association of Baptist churches resolved to recommend that the first Monday of every month should be set apart for prayer and for the spread of the gospel.

Shortly after, in 1792, the Baptist Missionary Society was formed at Kettering in Northamptonshire, after a sermon on Isaiah 52. 23, preached by William Carey (1761-1834) the prime mover in the work, in which he urged two points: "Expect great things from God; attempt great things for God." In the course of the following year Carey sailed for India,

where he was joined a few years later by Marshman and Ward and the mission was established at Serampore. The great work of Dr. Carey's life was the translation of the Bible into the various languages and dialects of India. The Baptist Missionary Society's operations are now carried on, in the East, the West Indies, Africa, Europe and China. The great Welsh Baptist missionary, Dr. Timothy Richard, can be said to have laid the foundation stone of Christianity in China. He died there a few years ago, after a long and laborious life as a missionary.

III. LANDMARKS IN EDUCATION

The Baptists of England early felt the necessity of providing an educated ministry for their congregations. Some of their leading pastors had been educated in one or other of the English universities. Others by their own efforts obtained a large amount of learning, amongst whom Dr. John Gill was eminent by his knowledge of Hebrew, as shown in his "Exposition of The Holy Scriptures" a work in nine folio volumes, published between 1746 and 1766.

In 1720 the Baptist Academy was established for the education of young men for the ministry and about the year 1811 the present Bristol Baptist College was erected. In the north of England, a similar education society was formed in 1894 at Bradford, Yorkshire, which has since been removed to Rawdon, near Leeds.

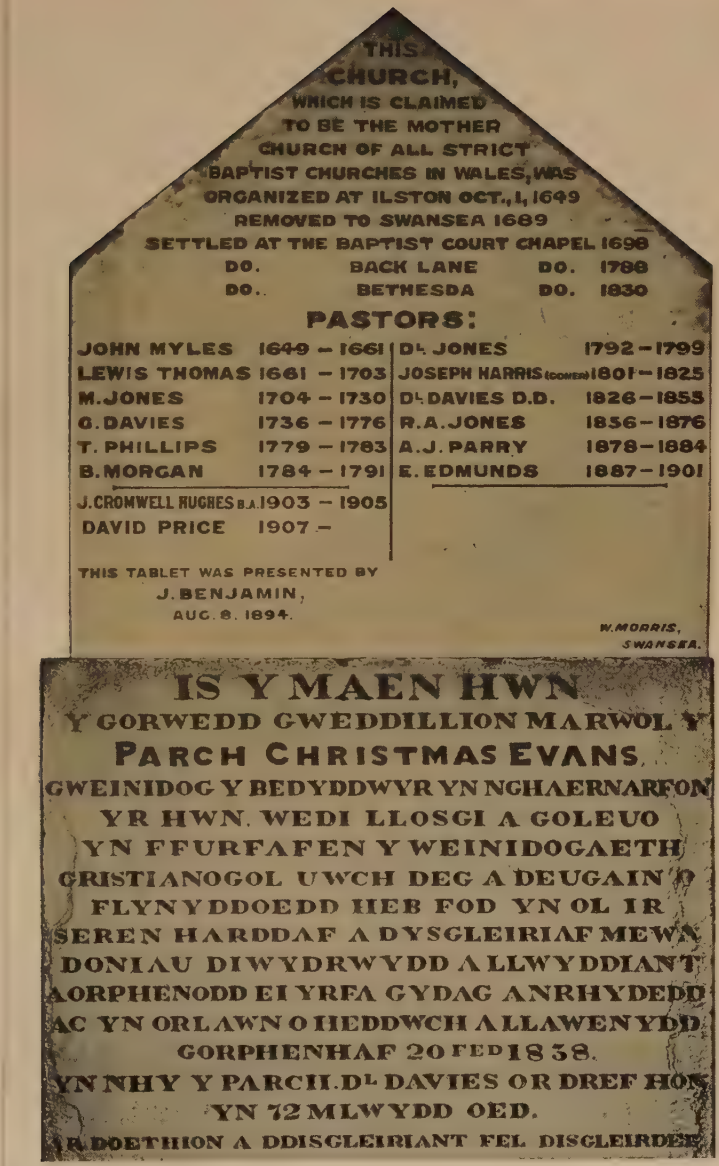
In 1810 the present Regents Park Baptist College was formed. In 1856 the Pastors' College in connexion with Spurgeon's Metropolitan Tabernacle was instituted, and in 1866 the present Baptist College at Manchester. There is also a Baptist Theological College in Glasgow, and two in Wales, one at Bangor and the other at Cardiff, and we have one in Ireland. The total number of students in these institutions is about 210.

HISTORICAL TABLET IN [illegible] CHURCH OF WALES

, Dr. Timothy Richard, [illegible] foundation stone of Chr[illegible] in China. He died [illegible], after a long and laborious life as a missionary.

[illegible] was eminent [illegible] as shown in his "Ex[illegible]" a work in nine [illegible] the Baptist Academy was established [illegible] the present Bristol Baptist College was opened [illegible] the north of England, a [illegible] was formed in 1894 at Brad[illegible], which has since been removed to [illegible].

[illegible] Regents Park Baptist College [illegible] Pastors' College in con[illegible] Tabernacle [illegible] in 1866 the present Baptist Col[illegible] at Cardiff, and we have one in [illegible] number of students in these


THIS
CHURCH,
WHICH IS CLAIMED
TO BE THE MOTHER
CHURCH OF ALL STRICT
BAPTIST CHURCHES IN WALES, WAS
ORGANIZED AT ILSTON OCT., 1, 1649
REMOVED TO SWANSEA 1689
SETTLED AT THE BAPTIST COURT CHAPEL 1698
DO. BACK LANE DO. 1788
DO. BETHESDA DO. 1830
PASTORS:
JOHN MYLES 1649 – 1661
LEWIS THOMAS 1661 – 1703
M. JONES 1704 – 1730
C. DAVIES 1736 – 1776
T. PHILLIPS 1779 – 1783
B. MORGAN 1784 – 1791
J. CROMWELL HUGHES B.A. 1903 – 1905
DAVID PRICE 1907 –
D.L. JONES 1792 – 1799
JOSEPH HARRIS (COMER) 1801 – 1825
D.L. DAVIES D.D. 1826 – 1855
R.A. JONES 1856 – 1876
A.J. PARRY 1878 – 1884
E. EDMUNDS 1887 – 1901
THIS TABLET WAS PRESENTED BY
J. BENJAMIN,
AUG. 8. 1894.
W. MORRIS,
SWANSEA.
IS Y MAEN HWN
Y GORWEDD GWEDDILLION MARWOL Y
PARCH CHRISTMAS EVANS,
GWEINIDOG Y BEDYDDWYR YN NGHAERNARFON
YR HWN. WEDI LLOSGI A GOLEUO
YN FFURFAFEN Y WEINIDOGAETH
CRISTIANOGOL UWCH DEG A DEUGAIN O
FLYNYDDOEDD HEB FOD YN OL IR
SEREN HARDDAF A DYSGLEIRIAF MEWN
DONIAU DIWYDRWYDD A LLWYDDIANT
AORPHENODD EI YRFA GYDAG ANRHYDEDD
AC YN ORLAWN O HEDDWCH A LLAWENYDD
GORPHENHAF 20 FED 1838.
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YN 72 MLWYDD OED.
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HISTORICAL TABLET IN BETHESDA BAPTIST CHURCH OF WALES

It is also worthy of mention that it was a Baptist minister who founded the Bible Society and the Religious Tract Society.

IV. LANDMARKS IN LITERATURE

Baptists have held no inconspicuous place in the literary world. They are rich in such sermonic literature as that of Spurgeon and Maclaren, and the two creative minds in the England of the seventeenth century, John Milton and John Bunyan, were Baptists who, by the way, wrote the two greatest books outside the Bible, "Paradise Lost" and "The Pilgrim's Progress." The Baptists have contributed to literature some lasting and noble works, and unquestionably in the spirit of their conception of religion they have made even more serious enrichment of the literary spirit. No stimulus to high and noble thinking and to noble expression of that thought, could surpass the free conscience; and in the evolution of this conception, none have shown greater activity than the Baptists.

V. LANDMARKS IN ORGANIZATION

Because of doctrinal differences the work of organization among English Baptists has been a slow and difficult one. One of the greatest tributes to the excellent work of John Myles, as the father of Welsh Baptists, is that he laid so soundly the foundation of Baptist principles that never afterwards, have the Baptists of Wales been troubled to any serious extent by harassing divisions among themselves. As a whole the Welsh churches have always remained one in doctrine and in practice, and to this fact is attributed their remarkable increase and vitality throughout 250 years.

The year 1812 is a prominent one in the history of English Baptists, as it marks the establishment of the Baptist Union. The constitution of the English

Baptist Union was drawn July 24, 1813 in Dr. Rippon's vestry in London. This day becomes more memorable when we emphasize the fact that it fell in a year of trouble, strain and distress in our national history, being the year of the American War of 1812. In 1891 under the influence of Dr. John Clifford, the two denominations, General and Particular, were united, there being now but one body, the Baptist Union of Great Britain and Ireland. This Union, however, is purely voluntary, and some Baptist churches, a few prosperous and powerful, hold aloof from their sister churches so far as organization is concerned.

In 1909 there were in the United Kingdom 3046 Baptist churches, 4124 Baptist chapels or missions, 1,450,352 sittings, 424,008 members, 58,-687 Sunday-school teachers, 578,344 scholars, 5615 local preachers, and 2078 pastors in charge.

At the beginning of the twentieth century the Baptist Union collected a "twentieth century fund" of £250,000, which has largely assisted in the formation of the unity and virility of the denomination. The Baptists of Great Britain and Ireland are now at the present time engaged in raising the "sustentation fund" for 1914, of £250,000. This is another aggressive movement, whose special object, is for the sustenance of country pastors, and country churches, to the end that they may secure the best possible preaching and that poor country pastors can receive a living salary. The Rev. F. B. Meyer and J. H. Shakespeare are the leaders in this splendid achievement and no doubt they will lead the Baptist people to another great triumph in the denomination. In 1905 there was held in London, the first Baptist World Congress, which proved a wonderful success, when Baptist messengers from all climes, speaking many languages, became for the time fused into one body. At this time to use the words of Dr. Prestridge, the father of the idea, "a Baptist world

consciousness, life-sized, leaped into being." The logical and natural outcome of the congress was the organization of the Baptist World Alliance. There was a general feeling that the harvest of the congress must be an organized perpetuation of the joys and hopes, the friendships and visions, which were there awakened.

The historic preamble of the constitution of this Alliance sufficiently indicates its nature:

"Whereas,

in the providence of God, the time has come when it seems fitting, more fully to manifest the essential oneness, in the Lord Jesus Christ, as their God and Saviour, of the churches of the Baptist order and faith throughout the world, and to promote the spirit of fellowship, service and co-operation among them, while recognizing the independence of each particular church, and not assuming the functions of any existing organization; it is agreed to form a *Baptist Alliance*, extending over every part of the world."

At the time that the Baptist World Congress was held in London in 1905, the Baptists of England and Wales under the magnificent leadership of Dr. John Clifford, and the Hon. D. Lloyd George, were making a desperate fight against the oppression of the Education Act iniquity. This act made compulsory, payments for non-provided schools. This struggle is eminently worthy of the best of our Baptist fathers, and no doubt it has proved a great benediction to our denomination.

Thus we have tried very inadequately, and very imperfectly, to trace the landmarks in the two hundred and fifty years of Baptist advance in England and Wales. We are proud of our history, and of our heroes.

Your names, ye faithful martyrs, still shall live—
Shall live in sweet and lasting memory
While pure and evangelic faith abides
On British soil—and that will surely last
As long as Britain doth herself endure.
Yea, generations yet unborn shall rise and call
you blessed."

But we are not Baptists because some of the choicest men that ever lived were Baptists, much less because of expediency or policy, and much less because of popularity or fashion, but because our whole position is the natural outcome of the sovereignty of our Lord Jesus Christ. May we never be guilty of violating the crown rights of our Redeemer.

III. TWO HUNDRED AND FIFTY YEARS AGO

By NATHAN E. WOOD, D. D.

III

TWO HUNDRED AND FIFTY YEARS AGO

IT is appropriate that at the beginning of such a celebration as this, we should look back and examine the conditions two hundred and fifty years ago which were the compelling cause for the migration to this sacred spot of the small group of heroic men from their home in the old world. Surely no ordinary motives were stirring in the heart of John Myles and his brethren to induce them to leave the land, people, and kindred of their love, and life-long association, to find a home in a new and strange world and in an almost uninhabited wilderness. It was not easy to break the ties that bound them to the land of their birth and education. So far as we know there were no kin or acquaintance already in the new world to allure them to make the long voyage. It was the sheer venture of men with unconquerable convictions and who did not fear hardships in the interests of freedom to think and to worship God.

The story of the struggle among English speaking folk for religious liberty is one in which passion and prejudice in the high places of power were met by undaunted courage and heroic suffering. The fagot did not leap more briskly at the victim than the vic-

tim at the fagot, if thereby he might show his invincible determination to be free and to remain a free man. The prisons were not more relentless in holding the prisoner for conscience sake than the prisoner in retaining his views of doctrine and thereby at the same time asserting his liberty of soul. That period in English history from the "gunpowder plot" in 1605, in the reign of James the First, until the "glorious revolution" in 1688, and the accession of William and Mary to the royal throne, was one of swift and surprising political and religious changes which have strangely affected the whole English speaking race and hence the world. It was a time of apparent chaos. The shuttle of change was driven back and forth so swiftly in forming the fabric of the national life that we become confused and perplexed in following it. The progress of mankind seemed to have been swallowed up in the hopeless quicksands of religious and political bigotries and despotisms. These eighty years are the reigns of James the First, "the wisest fool of Christendom," of Charles the First, who expiated his stupidity and wickedness on the scaffold at Whitehall, of Oliver Cromwell who shot across the firmament of Europe like some meteor whose portent was good or evil according to the bent of mind of the particular observer, of Charles the Second who had learned nothing and therefore had gained no wisdom for the exercise of kingly power.

Throughout this whole period despotism and liberty were in a death grapple. Sometimes one seemed to be the final victor and sometimes the other. Men who had liberty today were never certain that they would not be the victims of despotism tomorrow. Uncertainty in regard to final conditions for human rights is the prevailing characteristic of this long time of eighty years, and yet now we see in the retrospect that it was indeed the fruitful seed plot of all that liberty which has found a place in the religion and

politics of today. "Herein is the saying true, one soweth, and another reapeth." They sowed in pain, and blood, in prison, at the stake, on the scaffold and in banishments, and we reap in the wealth of our large and luminous liberties. It would seem incredible that our English forefathers should be so slow in granting liberty, if we did not know how intolerant we ourselves and our contemporaries have been, and are, of the religious opinions of others even in our own generation. Tolerance and liberty are scarcely even known as yet in many great European countries, and in our own local social sets intolerance is one of the most common characteristics of ourselves. Liberals are no more tolerant than conservatives, or progressives than regulars, in so far as I have observed. The only difference is not in the temper or attitude of mind, but merely in what sort of things are allowed by each. The liberal puts sugar in his tea, and therefore scorns the conservative who does not, and the conservative goes without sugar in his tea and thus forever puts the liberal in the wrong. We have yet much to learn as to how to hold firmly to our own truth and to let another man hold firmly to his truth, and in each case to avoid the heat and rancor of personal intellectual conceit and the desire to accomplish by force or intrigue what should be attained by the reasonableness of truth itself.

When King James the First came to the English throne in the early days of the seventeenth century, he came a man with a Scottish theological and dialectic training to an English people, an essential Presbyterian to the headship of an Episcopal hierarchy, a narrow bigot with an inordinate conceit in his own power and in the certainty of the rightness of his own theological views, to a kingdom wherein dissent was widely astir. He was wholly convinced about himself as of one who was touched with omniscience in all matters of religious opinions. This offered the

finest conditions for intolerance and finally persecutions.

In 1610, John Robinson and his little flock of Pilgrims fled from Scrooby to Holland because there was no place for them in England except in prison. The severity of Archbishop Bancroft, abetted by the king, meant intolerable persecution. James, who at the first had prated of liberty, like all intolerant men, meant only liberty within the ranges of thought which himself should prescribe. When in 1610 the House of Commons was hesitating about provision for the king's treasury, the Prime Minister, an obsequious Cecil of Salisbury, told them that "James was not only the wisest of kings, but the very image of an angel." But this "wisest fool of Christendom" became more intolerant as he was more and more filled with the conceit of his own royal perfections, and being unable to endure dissent followed threats with persecution. A steady stream of English dissenters flowed across the channel to Holland, and to Geneva, and when at last hope had fled of their ever finding a home again on English soil where they might worship God in peace in their own way, there began the great Puritan exodus to the new world.

From 1620 to 1640, when the Long Parliament of Charles the First met, the stream from Old England to New England was steady, and more than 26,000 of the finest quality of English dissenters had put the broad ocean between themselves and the fiery embraces of a persecuting king and a hard Established church. It is true indeed that they themselves had not learned the most fundamental principles of religious liberty. They had merely found an escape from the tyranny under which they themselves suffered. They allowed freedom to think and act within the limits which they had prescribed for their own sect. They had not learned to grant toleration to others. It was in its essence the same sort of

liberty which king James was willing to allow. Nevertheless they had shown a way to escape from the particular persecution by the king and the Established church, and still remain on English soil, and under the English flag.

It was a kind of expatriation and yet was not a total abandonment of the English life and the English name. It is not strange that dissenters of every name and all who were restive under intolerance, should have looked wistfully across the broad Atlantic. Here was a possible haven of refuge. John Myles and his friends would in London meet men who had crossed and returned and who would fill them with tales of the broad continent of the New World, the limitless spaces there, where men might breathe freely, and the splendor of the dream of a new English empire wherein they might live and worship unmolested.

In the spring of 1638, a ship lay at anchor in the Thames with no less personages on board than Oliver Cromwell and John Hampden, "who seeing no end of the oppression of their native country, determined to spend the remainder of their days in America; but the Council being informed of their design, issued out an order dated, May First, 1638, to make stay of those ships, and to put on shore all the provisions intended for the voyage." The reason of this refusal was "Because the people of New England were factious and unworthy of any support from hence in regard to the great disorders and want of government among them, whereby many that have been well affected to the church of England have been prejudiced in their estates by them."

It was a strange providence which led the king to stop Oliver Cromwell and John Hampden from their intended voyage to the new world. The whole course of English history was thereby changed. But the fact that they and their friends turned their

faces toward New England shows how dear and alluring a refuge it seemed to be for men who were hard beset by intolerance and persecution.

In the very year, 1620, in which the Pilgrims migrated from Holland to Plymouth, a company of Baptists harassed by the severity of the laws sent a humble petition to King James, "representing their miseries, avowing their loyal and blameless behaviour, and remonstrating against the cruel proceedings under which they suffered." (Neal, Hist. of the Puritans II-171). "Their goods had been seized, their persons confined by long and lingering imprisonments, under which many of them died, leaving widows and children." But they obtained no abatement of sufferings from either church or state. Wherever any one professed Baptist views, he was unceasingly harassed by both ecclesiastical and civil authorities.

In January 1640, about eighty Baptists were arrested in the parish of St. Saviour, Southwark, London, because they had met in the house of one Richard Sturgess on the afternoon of a Lord's Day in order "to edify one another in Christ." They were ordered, under the severest penalty of the law, to desist. But they obstinately insisted "that they owned no other head of the church than Jesus Christ: that no prince had power to make laws to bind the consciences of men: and that laws made contrary to the law of God were of no force." When Parliament met it was soon seen that the members were indisposed to be ruled by the absolutism of the king or the bigotry of the bishops of the Established Church. The conflict with King Charles grew more fierce, and Parliament became more pronouncedly Presbyterian. In 1643, it adopted "The Solemn League and Covenant" and required all clergymen to subscribe to it. This Covenant bound them to endeavour, without respect of persons, the extirpation of popery and prelacy. It is estimated that about 2000 clergymen

of the Established Church were thus robbed of their ecclesiastical preferments and driven from their churches. Presbyterians in power proved themselves as intolerant as Episcopalians in like situation. It is not surprising that when Charles the Second came back to his royal throne, and was in position to dare to do what he liked, that he and his advisers should pass an "Act of Uniformity" in the interests of the Established Church by means of which about 2000 ministers again, only this time Presbyterian, were ejected from their ecclesiastical livings and made homeless.

Thus within the short space of seventeen years John Myles and his friends had witnessed first, the unjust turning adrift of a great body of godly and devoted Episcopalian ministers because they could not subscribe in good conscience to the drastic theological tenets which chanced to be uppermost in the arena of a Parliament made up unexpectedly of Presbyterians. And then again, they had witnessed a Parliament which in the fluctuations of popular feeling in representative bodies had become royalist and Episcopalian, and which in its turn drove out an equally great body of godly and devoted Presbyterians or Independents. What guarantee was there when religion was thus allied with the state that there would be either liberty or tranquility? Every popular political overturn meant ecclesiastical turmoil and distress. Moreover whether under Episcopal or Presbyterian rule, Baptists, were alike under odium and persecution. "The Solemn League and Covenant" had no more tolerance for Baptists than "The Thirty-Nine Articles of Religion." In either case the state assumed a lordship in religion which was utterly alien to Baptist beliefs. "The Assembly of Westminster Divines" was at root as hostile to Baptists as the arrogant "Convocation of Canterbury." Whichever chanced to be in power, through

the shifts of political upheavals, started out at once and briskly to make life uncomfortable and undesirable for our sturdy Baptist brethren in Old England.

"The Westminster Assembly of Presbyterian Divines" in 1645 abolished "The Book of Common Prayer." The penalty for using it in the family was five pounds and for the third offence one hundred pounds. In 1662, the Establishment made it a penal offence not to use the "Book of Common Prayer" and sought to make all dissenters conform or to languish in prison. In such ecclesiastical tumults and changes religious liberty languished and seemed about to perish from out of English life.

Surely in such circumstances there could be no tranquility or peace for Baptists, who were always dissenters from every form of a state guided church. It is true that there was some slight relief for Baptists during the Commonwealth and under Oliver Cromwell. Nearly all the officers of Cromwell's own regiment of horse were Baptists. Colonel Fleetwood, his son-in-law, Lord Deputy of Ireland and Lieutenant General in his army; Major General Harrison, one of his right hand men and one of the regicides; Major General Ludlow and a host of others who were close to Cromwell and enjoyed his confidence were Baptists. Cromwell himself was disposed to toleration. John Milton, a Baptist, and the greatest literary name of his time, and one of the greatest of all time, was a trusted adviser and officer of state. His noble treatise, "The Areopagitica," in its exposition of civil and religious liberty is one of the great landmarks of all ages in the progress of mankind toward toleration. His voice and pen were committed always to the cause of liberty. His great soul was aflame with the passion for freedom. One of the most active members of Cromwell's first Parliament, after whom it was named, was Praise God Barbon,

a Baptist pastor of repute in London. Many other Baptists were active and foremost in this assembly. Indeed during this short pause in persecution, Baptists multiplied in every part of the kingdom, became active in establishing churches, sat in the high places of military and governmental authority, and helped amazingly in permeating the thought and discussion of the time with those true principles of liberty which have ultimately, although not without many fiery struggles and sufferings, become an integral part of Anglo-Saxon life and empire.

When John Myles and his followers founded their little church in Ilston near Swansea in Wales in 1649, the promise of toleration and prosperity was the greatest in English history up to that time. It seemed that at last the sect everywhere spoken against was to be allowed to take root, grow, and become fruitful in zeal, numbers, and especially in its steadfast protest against the dominance of the state in matters of religion, and in its assertion of the sole lordship of Jesus Christ within the church. In 1651, an association of Baptist churches was formed in Wales, the first of its kind which is known to have been formed, and everything pointed to a happier time for our brethren. For ten years there was a time of comparative peace. Social ostracism indeed was always expected, and the social arrogance of Presbyterians and Episcopalians was always in evidence, but nevertheless they were not compelled to breathe the noisome air of prisons or be in instant expectation of a penal death. This calm before the storm did not make them forget the fiery trials through which they had come, nor how fickle was political fortune which might at any time again rule the church in the interests of a haughty and persecuting hierarchy. One cannot imagine that John Myles and his church believed that there was any

permanent security for them. They had need only to recall their past. While toleration had many and strong friends and had enjoyed a brief period of supremacy, yet it had also powerful and vindictive enemies. The whole royal influence had always been against liberty. The whole weight of the Established Church naturally had been thrown against dissent in any form, and dissent in the person of Baptists had for some reason been always specially obnoxious. Then too, the royal supremacy always meant loss of freedom.

Baptists had only to recall the story of John Wielmaker and Henry Tor Woort who would not deny their faith and were burned at the stake in Smithfield; of Thomas Lamb, a Baptist pastor in London, seized at the instigation of Archbishop Laud, in Colchester his native city, and dragged in chains to London and thrust into prison. "His wife made earnest solicitation to the Archbishop to take pity on a mother and eight children and to release the father and husband, but the unfeeling priest was untouched by her afflictions and roughly ordered the servants to take away that troublesome woman." After some time Mr. Lamb gained his liberty only to be arrested again and again for preaching the gospel, until it was said of him, "that he had been confined in almost every prison in London and its vicinity"; of Henry Denne who preached throughout Lincolnshire, and who was seized on Sunday and dragged to prison to prevent his exercise of his ministry; of Samuel Oates, a preacher in Essex and Kent, who was exceedingly popular and useful. When a young woman whom he baptized died sometime afterward, he was arrested, "thrown into prison, heavily ironed, and treated as a murderer." The mother testified in court that her daughter was in better health after her baptism than before and the jury was compelled to acquit the minister.

In London many "were seized and taken out of their beds at midnight by soldiers with drawn swords, without any warrant from any justice of the peace; others being taken in their religious assemblies, the doors of which were open that all might hear what they said and see what they did; and others being assaulted by soldiers whilst they were passing along the streets about their lawful employment, and carried without a warrant before justices who acted in a manner unworthy of the office which they sustained." "So many were thrust into little rooms together that they were an annoyance to each other, especially in the city of London, where the Lord Mayor crowds them very close together; and whilst they suffer there, some of their wives and tender babes want bread at home. For instance they caused them to be thrown, as it were on heaps, one upon another—sixty in one room some nine feet broad and fourteen feet long, in Newgate; and much after the same way in several other jails and prisons in the nation; enough to breed infections and diseases, had not the God whom they served appeared mightily on their behalf."

The magistrates in Dover arrested and imprisoned again and again the Baptists in their region until in their distress they sent personal petition to the King, declaring that they had done the king and his government no harm, and praying "that we may not be interrupted in our worshipping the God of Heaven, as we are taught in his holy word, which indeed we do prize above all the world. The which, if we shall enjoy, will greatly encourage us to pray and praise the Lord on your behalf, which rules the hearts of kings as the rivers of water." Twelve Baptists, ten men and two women, were apprehended at a meeting in a private house at Ailsbury and were ordered either to conform to the Established Church, or to abjure the realm, and that if they refused, sentence of death

would be passed on them. They refused to conform or to leave their native land and therefore sentence of death was passed upon them, and they were remanded to prison until their execution. Meanwhile their houses were forcibly entered, their goods seized, and their possessions of whatever sort were taken. They were kept in prison a long time, until finally through friendly pressure brought to bear upon the Lord Chancellor, the King was persuaded to release them from prison and the penalty of death.

The illustrious John Bunyan, the inspired dreamer of "The Pilgrim's Progress," was an humble Baptist preacher at Bedford. He was a man of a frank and open spirit, and of an unconquerable determination. He was preaching in Harlington, a small village in Bedfordshire, when he was arrested by the constable. When brought before the justice, the constable testified that the prisoner and a few people were met to worship God contrary to law. The justice assured Mr. Bunyan that he must give surety to keep the peace, and cease preaching, or else be banished the realm. When bondsmen were found and offered surety, Bunyan told them that he would surely break the bonds and nullify the sureties, for he would not leave off speaking the word of God. Consequently he was thrust into Bedford jail where he lay a prisoner for twelve years. Many efforts were made to get his release, but the justice was obdurate and refused, unless Bunyan pledged himself to cease preaching, and attend upon the Established Church. At his second trial in 1661, the indictment read as follows "that John Bunyan of the town of Bedford, labourer, being a person of such and such conditions, hath since such a time devilishly and perniciously abstained from coming to church to hear divine worship and is a common upholder of several unlawful conventicles and meetings to the great disturbance and destruction of the good subjects of the

kingdom, contrary to the laws of our sovereign lord the king, etc." Bunyan was pressed to make confession and recant. His reply was, "I confess that we had meetings together, both to pray to God and to exhort one another, and we had the sweet, comforting presence of the Lord amongst us for our encouragement, blessed be His name! Therefore I confess myself guilty and no otherwise." The justice then threatened him and ordered him to jail. Bunyan replied, "As to that matter I am at a point; for if I were out of prison today, I would preach the gospel again tomorrow, by the help of God." Hence he lay in prison, which stood over the centre of Bedford bridge across the Ouse, for twelve years. From it he sent forth the immortal literature which has penetrated the world.

Mr. Thomas Grantham of Boston, Lincolnshire, was arrested and lay in prison at Lincoln for the crime of preaching the gospel. Throughout the kingdom these scenes were being enacted. Family ties were interrupted, households were broken up, helpless women and children were left in poverty, means of a livelihood were denied, and the fear of arrest and imprisonment hung over the innocent Baptists both day and night. They suffered personal abuse, fines, distraint of property, and all the fierceness of social ostracism. They were treated literally as "the filth and the offscouring of the earth." "Some died of the ill treatment which they received from the officers at the breaking up of their meetings; some died from the close and filthy state of the prisons, in some of which they were so closely packed that they had to take turns to stand up whilst others lay down."

The story of these indignities, losses, and sufferings of their brethren were familiar to John Myles and his friends for even in Wales also they were not free from these harassing actions of their enemies. Moreover Myles and the Baptist churches in Wales

were in close communication with their London brethren. In 1649, he went to London with Thomas Proud and there learned more thoroughly the Baptist teaching and became acquainted with the Baptist leaders. At this time they committed themselves wholly to Baptist views and threw in their lot with their brethren. It was after this visit to London that the Baptist church at Ilston, near Swansea, was formed, and this was the mother of other Baptist churches in that region. The period of eleven years from 1649 to 1660, the period of the Cromwellian Commonwealth, was one of comparative tranquility for these churches and they grew apace. Baptist teachings spread rapidly and widely. Churches multiplied. The dawn of a new era of toleration seemed to have come. Religious liberty seemed almost about to make her domicile in the British Isles, and the dreams of the Baptist Milton and the Baptist Bunyan to come true. But, alas for human hopes and dreams! The Commonwealth came to an end through the dissensions of the dissenting sects, and the untimely death of Cromwell was the foreshadow of more and more bitter persecutions for Baptists.

When Charles the Second came back from his enforced exile, he had sent forward from Breda a proclamation which was supposed to be a kind of advance herald of his royal intentions. In it he said, "We do also declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of religion, which do not disturb the peace of the kingdom." This promise led the more thoughtful people in the kingdom, who had seen much strife and disorder in its borders during more than a generation, to welcome these royal words as guaranteeing peace. The loyal cities of Oxford and of London gave the restored king royal welcome, and everywhere

he was greeted with happy acclaim. But Charles the Second, like his father, Charles the First of unhappy memory, was a double dealer. No reliance could be placed on the royal promise and the most solemn royal pledges. They were given freely in his exigency in order to open the way for his return from exile and to regain this throne, but with no intention of keeping faith with his people. The year 1660, which saw his crowning saw also a return of the disabilities and the harassing trials for Baptists. There was no redress attainable from the throne. When once the reins of power were in the hands of Charles, his real temper and purpose appeared. There was to be no toleration and, for Baptists especially, no room. The progress of intolerance was swift and uninterrupted. No careful observer could fail to see the trend of events. There was but one interpretation possible and that was that there was no room in England for dissenters, and particularly Baptists, except in prison.

The situation was aggravated by the fact that two among the most distinguished of Cromwell's officers, Colonel Hutchinson and Major General Harrison, who were also among the judges which had tried Charles the First and adjudged him to execution, had now become Baptists. The king and the royal supporters had no possible clemency for the regicides, as they were called, and Baptists were looked upon askance because of these men who were now found in their ranks. Moreover the powerful hierarchy of the Establishment had come again into power and could not remember without rancor the scenes of the Puritan regime and the deprivation of their own ecclesiastical power and preferment. It was barely fifteen years since parliament under the instigation of "The Westminster Assembly of Divines" had forbidden the use of the "Book of Common Prayer" and the exercise of any ecclesiastical functions by any one in the Establishment who had not taken the oath

under "The Solemn League and Covenant" of the Puritans.

Now the Establishment was again in power with all the authority of the king back of it. What seems always to be the natural result, alas, followed. An "Act of Uniformity," drastic and far reaching, was passed. It provided that all beneficed clergy, all fellows of colleges, all schoolmasters of whatever sort, must declare their absolute assent to the "Book of Common Prayer," and to all the rule and ceremonial of the Establishment. No person could hold any office whatsoever without taking such oath. Thus all teaching both public and private, all preaching, and all official service, whether civil or ecclesiastical, were made subject to the supremacy of the Establishment. To this was added the "Conventicle Act," which sought to annihilate by fine, imprisonment and banishment all the dissenting congregations and in addition "the Five-Mile Act" which forbade their approach to towns or cities, and forced them to live away from all centres of life and activity. Every one who did not conform before St. Bartholomew's Day, 1682, must feel the penalty of law. Thus more than 2000 clergymen were at once deprived of their livings, and among them some of the most eminent of the Puritan divines.

Of course Baptists were in no beneficed positions and therefore could not be deprived of them, but they knew at once that the full power of persecution would fall again upon them. Clearly there was to be no room for them in England. Liberty had not yet come to stay. Toleration was postponed indefinitely for the king had become intrenched again in his royal prerogatives. We are prepared now to see the anxious consultations among our Baptist folk in the kingdom. Hope of peace was gone. Certainty of all manner of harassing persecutions had come. Baptists would not conform and hence must feel the full

fury of the storm. New England seemed the only refuge among English speaking folk. It was more naturally a haven than Holland. These were some of the causes which led John Myles and his intrepid comrades to leave the old home and to make a new home in the new world. The Puritans of the Cromwellian Commonwealth had not learned the principles of toleration any better than the Episcopalians of the Establishment.

The Puritans of Boston in the new world were also possessed of the same spirit of intolerance which their brethren in the old England still believed in and would practice again if the chances of political fortune gave them opportunity. There was significance in the remark made by Higginson, one of the first ministers of the Salem church, when he wrote home expressing pleasure at the general complexion of the colony but adding, "that which is our greatest comfort and means of defence above all others is, that we have here the true religion and holy ordinances of Almighty God taught among us." Uniformity in worship was required in the Puritan settlements. Therefore John Myles and his brethren settled, not in Puritan Boston, and within the jurisdiction of the Colony of Massachusetts Bay, but in the Colony of Plymouth, where the Pilgrims, who had learned the broader principles of toleration, while in their Holland exile, were ready to let even Baptists breathe something of the free air of their own colony, and at last to worship God without molestation and fear in their own way. This Baptist church was the first ecclesiastical organization, on the sacred and historic soil of Massachusetts, which had wholly grasped the conception of complete religious liberty, and the absolute separation of state and church in matters of religion. This is one of the greatest ideals in human thought and is an imperious element in any perfected social state. The highest human progress is impossible without it. It is among

the most radical and far reaching teachings of Jesus, yet one that men have been slowest to incorporate into social life. All honor to John Myles and his little band who were the first to plant here on Massachusetts soil this great truth in the form of an organized society!

He was a true Baptist and an inspired and far sighted seer.

IV. THE SWANSEA CHURCH DEVELOPMENT IN WALES

By ARTHUR WARREN SMITH

IV

THE SWANSEA CHURCH DEVELOPMENT IN WALES

THIS FIRST Baptist church in Massachusetts originated as the first Baptist church in Wales. But the providential circumstances of the original planting prove its conformity to the true Baptist genius for expansion.

Only a few days after Charles the First paid the penalty of his extravagant claims of kingship, Parliament gave its attention to the religious destitution of the counties of Wales. Soon spiritually minded churches evinced anxious interest to provide religious forms and privileges for so destitute a people. This interest very largely attached to the southern counties because better known and because other Welsh communities were supposed to be better provided for.

Some time during the summer of 1649 one of the seven Baptist churches of London was met for fasting and prayer. They were even praying in behalf of the Welsh counties, so recently exciting Christian sympathy. Even while praying that the Lord of the harvest would send forth laborers into neglected Wales, two Welshmen from Glamorganshire put in an appearance before them.

These men, recent converts to Particular Baptist sentiments, sought not only admission to Baptist fellowship, but direction in evangelistic labors. The praying brethren, taking this visit as a clear providence of God and a direction of the Holy Spirit, bade them return to Wales and preach the Word as the Spirit might direct and honor their labors.

Probably they received ordination and wended their new way back to Glamorganshire in Wales. Thereupon they began zealous preaching. Shortly two women received their message. On the first of October of that year, after the baptism of the new converts, the first Baptist church of Wales was constituted at Ilston. This was a small village or parish six miles out of Swansea. From this as a center these young men preached far and wide in adjacent counties. Their success was more than gradual. For on the sixteenth of the following October so many members had been received that it was possible and expedient to formulate enlarged plans not only for conserving the church, but for reaching out systematically in the outlying region.

At this time John Myles saw before him a church of forty-eight members. But this was a scattered flock. In this first year only eight of the new members lived in Ilston, where the church organization was located. And the members lived in four counties. Ten places in Glamorganshire, three in adjacent Carmarthen, two each in more remote Brecnockshire and Radnorshire were represented.

In fact, the sweep of the movement showed a deep evangelistic development well under way. And so clear was this to Myles and those about him that on that eventful sixteenth of October in 1650 the young church of nearly fifty Baptists planned a scheme of church meetings which provided for simultaneous meetings on Sundays and during the week, except on every third Sunday and every third Wednesday when

the entire church was to assemble at Ilston. Ample provision was made in those early days of an evangelizing church for a divided ministry so as to cover the many preaching places. From time to time members of exhorting gifts were allowed to preach at private meetings. This permitted Myles and certain approved ministers to have time to preach in parish churches in different places, left vacant by the sequestering of the established ministers, consequent upon the puritanical domination of the Commonwealth. This plan also resulted in much itinerating all over south Wales by Myles and his helpers. Moreover, this evangelism was so effective that, after the reverses which came to the Baptist churches at the restoration of Charles the Second, Myles was able to leave young men in Wales who held the remnants of the Baptist following intact to survive the terrible persecution which ensued. One of these became his successor in 1661 as the second pastor of the church at Swansea for many years.

Thus under these marked evangelistic influences the small Ilston church spread year by year. From the beginning in 1649 to the end of 1650 fifty-five were added, the next year thirty-five, the next forty-three, the next thirty and thirty-four the next. This brought the church to nearly two hundred members. By that time separate churches were formed in the counties formerly touched by the Ilston church. So while the additions after 1654 were much smaller, this records the success attending the evangelistic labors of the pastor, Myles, and his associates. Moreover these later years were a time, when his travels to preach and organize were the rule. For no one was better known and more frequently seen in the southern counties of Wales than John Myles, now recognized as the leader of the growing Baptist strength. And this fame and usefulness were earned purely on the merit of his having evangelized extensively.

The ancient records in possession of this church attest how frequently he was summoned even by ministers still preaching but who, beginning to see the new light, wished to learn it better. Thus we find that all the prominent figures in seventeenth century Baptist history in Wales, especially those maintaining Baptist views as we hold them, received baptism at his hands. In this way his evangelism left all over Wales after his departure leaders ushered into service during his evangelistic ministry.

Another evidence of the interior evangelistic spirit which characterized this church in Wales is of present interest. Very soon after regulating church services in various places, as before stated, an association met at Ilston. Delegates from the three Particular Baptist churches at Hay, Lanharan and Ilston met at Ilston. This was in November 1650. At this gathering interest was centered upon the one desire of evangelizing completely Carmarthenshire, the next county to Swansea and where already the Ilston church had many members and where meetings were held weekly in the house of Janet Jones. So anxious were those Baptists to carry on their evangelistic effort that the Association took measures to secure a minimum of schism and a maximum of unity for a successful spiritual upbuilding. Subsequent meetings of the association were held when the only subject discussed was how to cover the needy territory of Welsh counties with an adequate evangelism. One year the churches pledged contributions to permit one minister to devote his time to preaching throughout a destitute section of Carmarthen, the people there simply promising to furnish a prophet's chamber and the necessary accessories for the preacher's comfort when going his rounds—this after the good prophetic fashion accorded to Elisha of old.

This activity went on in Wales under the direction of Myles until at least 1660, when the

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BETHESDA CHURCH AND ILSTON RUINS, WALES

Commonwealth gave place to kingly rule. During this eleven years the Ilston church maintained regular religious privileges in the parish church for all the people, besides meeting in their own house of worship some distance away. On Christmas day 1653, when the church was less than five years old, a meeting was set up in the larger Swansea. In time the ancient church made this its chief location, where it has grown into the thirty Baptist churches of this important seaport and the numerous fellowship of all the Baptists of Wales.

But during the days of John Myles in Wales this historic church received two hundred sixty-one members. As indicating the wide distribution of the membership, it may be observed that Ilston, the home of the church, had only twenty-one and Swansea but twenty-nine yet the rest belonged to no less than six counties. And since Glamorganshire containing Ilston and Swansea, held less than half the membership, it becomes almost dramatic to see how widespread was the influence of the humble beginning which could produce such striking fruits in only a full decade. Then add to this the larger influence of the work traceable to the definite evangelism of Myles and his church all through the southern counties, and we begin to realize the power there is in an activity stimulated by the spirit which reminds one of the first and second chapters of Acts.

Besides all this the picture is enhanced by some touches preserved in the ancient records of this period. They contain letters from England and Ireland which reveal the far-reaching reputation this Welsh church won for its pervasive evangelism. A man wrote from Barnstable a long way across the Bristol channel. He rehearsed the persecutions and discouragements encountered thereabouts. Whereupon he recounted the extensive labors going on about Ilston and Swansea; and gave thanks that in

Wales that sort of thing was doing which his heart longed to experience in his vicinity.

From Dublin came letters also recounting the Baptist situation in Ireland and begging for Christian sympathy from a people supposed to be enjoying the great blessings of an extensive gospel success, while many letters were sent from London by the church that ordained Myles, constantly referring to the marvelous evangelism going on and prodding Welsh Baptists not to abate their zeal.

Thus in many ways and in most interesting forms the beginning at Ilston in 1649 had become in 1661 a most fruitful vine with many branches running out in all directions. As a consequence, not one, but a few vigorous Baptist churches were a spiritual power and Baptists were influential in many places.

But it is important to keep clear that this distinctive characteristic was due to the evangelistic fervor of pastor and members. And in this, the church had proven true to the Baptist genius. It had caught the spirit of the New Testament church and was a living force in a needy field, exerting its strength in the spiritual upbuilding of a very religiously destitute people.

Regal authority might seek to choke its life. New conditions might threaten its recently developed vitality. Yet the life fostered in evangelism and thereby constantly reproducing the apostolic effects would certainly under any stress survive most any shock and be true to its inward spirit. And history shows that this church when transplanted on another hard soil soon continues its evangelism. So we here after two hundred and fifty years may pronounce this mother of churches a marked illustration of the Baptist genius. Though she may appear today shorn of outward strength, yet the glory of being rich in the pervasive influence of her evangelism is hers.

V. BAPTIST EXPANSION IN A QUARTER MILLENNIUM

By EMORY W. HUNT, D. D.

V

BAPTIST EXPANSION IN A QUARTER MILLENNIUM IN AMERICA

CRITICS TELL us that America is deficient in the historical sense. Doubtless this has elements of truth. We regard it as a reproach to be told, "You are talking ancient history." Nothing is significant except what is "strictly up to date." However, we are improving in this respect. We have more regard for history as we come to have more of a history of our own. Such celebrations as this Swansea quarter-millennial contribute to the development of this spirit. We are under obligations to those who have drawn our attention to "the way the Lord has led us." Two hundred and fifty years is not long on the calendar of eternity, but it is quite old for America. The figures 1663 are not very significant to us. They give little indication of the time elapsed. We can appreciate them better if we recall the wars through which our people have been dragged since this church was founded, and what each one means in the development of the country: the Indian wars, the French and Indian, the war of the Revolution, with the war of 1812 to emphasize its verdict, the Mexican war which meant nothing to us that is fit for publication,

the Civil War,—the fearful test to which our institutions were subjected and which answers the question as to their endurance,—and finally the war with Spain in which we were compelled to emerge from our isolation and to take our place and accept our responsibilities as one of the families of the world.

This is the period during which we are to trace the expansion of Baptist life and strength.

Sometimes a comparison of the relative military strength of different nations is visualized by pictured soldiers of different sizes. So we might draw a picture of the representative American Baptist of 1663 and set up beside him the Baptist of 1913 and note the growth which has taken place.

1. Bodily. When John Myles traveled from Swansea, Wales, to Rehoboth, Massachusetts, and finally was permitted to assemble his flock in Swansea this Baptist figure did not loom large in the new society of the west. This was the first Baptist church in Massachusetts, and there were few others in all New England. The early growth was exceedingly slow. More than a hundred years passed before a few churches related themselves in an association. Such persecution as they experienced does indeed scatter the fire, but it also frequently generates a spirit which is not attractive. If we turn from this diminutive figure to the Baptist of today the contrast is impressive,—from few to millions. Whether the millions are five or eight in number is not an important question for us to settle. Bulk is not the chief thing with a Christian body. It is not the Christian criterion of greatness. "If any would be great among you let him be servant of all."

It would be of real value to make a special study of the times of most rapid growth among us and note the conditions of this growth. It will be found that the most rapid growth has taken place when our thought was not centered upon self. It was coin-

cident with service. When the spirit of missions and evangelism has been strong in our people growth has been rapid. The branches of the church which have been opposed to the missionary enterprise have withered.

2. Mentally. Let us see what has been happening in the brain of this Baptist and note the modifications of his thought. The one point in which these early Massachusetts Baptists were agreed was their opposition to infant baptism. This indicates the line of their original intellectual interest. It was at this point that Henry Dunster, first president of Harvard College, diverged from his church; but disagreement with a church in those days involved much more. The church could request the state to assist in punishing heretics. Experiences of this sort placed emphasis upon the principle of religious liberty and developed the conviction that no civil authority should intervene between an individual and God. They claimed the privilege of separation. This grew into a habit. Habitually the attention of people came to be fixed not upon their points of agreement with others, but upon any points in which they disagreed. Thus these Six Principle Baptists in the First Baptist Church of Providence separated from the others, as in many other places in New England. There were other varieties all the way to the Two-Seed-in-the-Spirit-Predestinarian-Baptists, until it seems that the one verse in the New Testament which they must have studied was, "Come ye out from among them and be ye separate."

It will be noted that the test of fellowship in these early days was purely doctrinal and that between that day and this there has been a change in the emphasis and in the proportion according to which we evaluate truth. We hold many of the same doctrines which were emphasized by those earlier Baptists, but we do not draw all the same inferences

from them which they drew. They gave strong emphasis to the doctrine of the Holy Spirit, but they drew the inference that the Holy Spirit is the sole and sufficient equipment for service; that education and all that is called human knowledge may indeed hinder the work of the Spirit. Therefore they were opposed to schools, even to Sunday schools, and an educated ministry; and our people are suffering today from the prejudices against education which we inherit from them. We have come to understand that God does nothing for anybody which he can do for himself, and that we are primarily responsible to increase our efficiency by study and training to the fullest extent, and that then He makes up the deficit with His divine help.

Our forefathers placed great emphasis upon the truth of the sovereignty of God, but they drew certain inferences from that which we repudiate. This extreme Calvinism rebuked William Carey and declared that when God is ready to convert the heathen he will do it without any help from us. We recognize that that same sovereign authority said, "Go ye therefore and teach all nations."

The dominant thought of this representative Baptist has thus been modified from controversy to service. It represents a distinct development in the whole trend of Christian thinking. This is epitomized in the words of Jesus, "I am the Way, the Truth and the Life." The first centuries were devoted to an exposition of "I am the Way." This culminated in the great experience of the Reformation when Luther declared, "The just shall live by faith." This was followed by other centuries which were devoted to an exposition of "I am the Truth." Here Christian thought centered upon doctrine. Christian standing was determined by creed. We can see that during these later years the emphasis has been transferred to the final statement, "I am the Life," and we

are recognizing that Christianity is not only a way to be saved, nor a doctrine to be accepted, but a life to be lived.

3. Spiritually. Let us see how this Baptist has been expanded in heart. The test of a great soul is the manifestation of his ideals, convictions and interests. It is obvious that during this quarter of a millennium our Baptist has been developing in the range of his sympathies and interests. The most obvious thing about him to one who looked upon the surface was that he was belligerent. Today we have grown in the ability to take another's point of view and to understand how things look to him. We have learned that while we have individual characteristics, of which we are not ashamed and which enable us to recognize our own kind, yet in the wide and important range of our thinking we are one with all who love the Lord and who are trying to do His will.

He has grown broader in his interests. Judson and Rice were the instruments by which the Lord saved our people from provincialism. We have become citizens of a larger world. We recognize that our responsibility is not restricted to the community in which we live, but that our jurisdiction is the kingdom of Christ with all that that includes.

There is an interesting suggestion of relation between this old Swansea church and the foreign mission enterprise. Charles Thompson, who was pastor of the Swansea church for more than twenty years, after his retirement spent sometime in the home of Rev. Mr. Bolles of Connecticut. At that time the son of the family was in his boyhood, the formative years of his life. He afterwards became one of the first secretaries of the Triennial Convention, our foreign mission enterprise.

The development of our people in breadth of sympathy and interest is not yet complete. We shall not have reached the Master's ideal until we

have more generally recognized our responsibility and manifested our interest along the line of the great social problems of our time.

It is important not only that the growth of the body should be large and rapid, but more than all that, it should be symmetrical. If in the care and attention which we give to it we reverse the order of our inquiry it will be well. If the heart is right the head will not go far or permanently wrong; and if our people maintain strongly Christian sympathies and interests, together with sound, balanced, proportional thinking and exposition, the growth of the body will care for itself. Our chief concern should be not that there should be many of us, but that those that are should properly represent our Lord. We can have no higher ambition than to do our share in the advancement of the kingdom.

VI. THE CHURCH AS THE FOUNDER OF SCHOOLS

By PRESIDENT W. H. P. FAUNCE, D. D.

VI

THE CHURCH AS THE FOUNDER OF SCHOOLS

THE CHURCH itself was founded by men unscholastic and without academic or theological training. But it was carried through the Roman Empire, through Europe and America, by men educated in the best schools of their day.

There is an obvious difference between the bearers of the Christian message mentioned in the four Gospels, and the bearers who come to the front in the Book of Acts. The first apostles of our Lord were "unlearned and ignorant men," for the sufficient reason that the learned men of Palestine were sophisticated and fossilized. They were learned in the tithing of mint, anise and cumin, but had closed their eyes to the great realities of the spiritual realm. Therefore Jesus took out of the ordinary vocations of Palestine men of outdoor life, strong common sense, simple natural feelings and minds open to the highest. But as soon as the church had started out on its great career it reached out for leaders, not only of moral force, but of intellectual equipment. The moving powers in the Book of Acts are such men as Paul, brought up at the feet of Gamaliel, Timothy,

the educated Greek, Stephen, who "spake with a wisdom and power that none could gainsay or resist," and Apollos, "an eloquent man mighty in the scriptures."

In the early centuries the leaders of Christian thought and enterprise were such men as Origen, Cyprian, Tertullian, Athanasius and Augustine—men, who, if they had not been mighty defenders of the faith, would have been mighty opponents—men whose personality made them the actual leaders of their time.

In Reformation days we find the leaders were men who had studied long and deeply before they became guides of the common people. Wyckliff, Tyndale, Luther, Calvin, Malancthon, Erasmus, Zwingle were men whose natural powers had been sharpened by the best instruction of their era, and who feared not to face any man in private controversy or public debate.

Methodism itself, which has often been cited as an example of God's power to work without means, was established by a man familiar with several languages and at home in all the literature of Europe. What manner of man was Roger Williams, to whom our branch of the church owes its direct descent? He was a man of such intellectual fiber that at the age of seventy-three he rowed the whole length of Narragansett Bay in an open boat, that he might engage in a theological disputation. God uses the weak things of the world indeed to confound the mighty, but he always uses the best things. Sometimes the despised man proves to be the effective man. The tiny carbon filament in the incandescent lamp is so fragile that a child's hand might break it, but it is better suited for the purpose of illumination than any bar of solid steel.

If we claim that our churches are founded on the Bible, then we may well bid them heed the great

Biblical commands "Search the scriptures," "Bring the books and the parchments," and "What thou seest write in a book and send unto the churches." It is a fact of profound significance that the three greatest evangelists of the last two generations gave the closing years of their life to the founding of schools. Charles F. Finney gave his ripest thought to the founding of Oberlin College. Charles H. Spurgeon put his mature energies largely into his Pastors' College. Dwight L. Moody's greatest work is not in the sermons he preached, but in the schools he founded in the Connecticut Valley. We may well ponder the reasons which led these three evangelists of world-wide fame thus to concentrate in their later years on the founding of Christian schools.

Here in Rhode Island the college that was founded at Warren was the true offspring of the Christian church. It began in the hearts and minds of the Baptists of New Jersey, and it was received with open arms by their brethren here in Rhode Island. The old First Baptist Meeting House, in Providence, as we know, was "erected for the worship of God and to hold Commencement in." Thus the fathers built the college and the church under one roof. All the early New England colleges showed in their very mottoes the spirit of their founders—"Christo et ecclesiae" at Yale, "Lux et veritas" at Harvard, "In deo speramus" at Brown. The church went through heroic struggles in the founding of Colgate, and Williams, and Amherst and Dartmouth Colleges. Close beside these colleges the churches planted the old New England academies, which did a noble work, sending far and wide the Christian impulse.

Now a great change has come about. Secondary schools have become largely the creation and property of the state. The great state universities have arisen in western commonwealths and powerfully leavened our national life. Hence we have before us the vast

problem how to Christianize modern education. Christianity without education easily becomes superstition. Education without Christianity is futile and dangerous. No ancient nation ever attempted such separation. What attitude then shall the church take today?

I must say frankly the church is not called upon to plant more Christian schools in these eastern states. New England is thickly dotted today with schools private and public, and it would be a waste of resources to plant new ones. Our new enterprises must now be planted on the frontier in the far west, and in the regions beyond, in the eastern hemisphere. There is profound need today of Christian schools in India, China, Japan and Africa, and the future human race depends largely on the establishment and equipment of Christian education in those lands. Here in New England our task is to inspire the schools that already exist; to fill them with Christian impulse and devotion. Our task is to see that the teachers are reverent men with faith in things unseen, with the Christian ideal at the heart of their effort.

This does not mean that we shall endeavor to fetter freedom of study and teaching in order to make education Christian. With certain subjects there is no difficulty. There is no such thing as Christian mathematics or Christian chemistry or Christian physics; but how about economics? Is there such a thing as the Christian view of society? In biology is there not such a thing as a Christian view of the significance and goal of life in all its stages? In the teaching of Biblical literature there is surely a vast difference between the man who examines the Bible as he would examine a geological fossil, and one who regards it as the product of a vital spiritual experience.

Here we touch on delicate problems, but we may safely say that the school which thinks any real

truth dangerous to the moral life of students is not dominated by the spirit of him who said: "I am the truth." The biologist may believe in evolution or not; the economist may hold to *laissez-faire* or social control, the Biblical scholar may adopt the latest form of higher criticism or not,—but welcome to all truth seeking is the first mark of a Christian school. The true astronomer is never so happy as "when a new planet swims into his ken," and the true Christian is never so happy as when a fresh vision of truth opens upon his horizon. "I have many things yet to say unto you," is the motto that might well be inscribed over the entrance to every Christian school.

In the remarkable and immortal charter of Brown University there are two sentences that should never be forgotten in the history of American education or American religion. They might well be written in letters of gold. The first is this: "The public teaching shall in general respect the sciences." Think of that in 1764, when science was supposed to be hurtful to morals and religion alike! There are many Christian schools in America today that do not yet "respect the sciences." The other sentence, still more memorable, is this: "Into this liberal and catholic institution shall never be admitted any religious tests: but on the contrary all the members hereof shall forever enjoy, full, free, absolute and uninterrupted liberty of conscience." The majority of Christian schools in America today are not yet willing to subscribe to any such statement, but the founders of Brown were men far in advance of their generation. The great Baptist principle of liberty in speech and liberty in thought had gripped their thinking, and no possible danger to the infant enterprise could make them desert their principle. They not only held that principle, but they set it in the forefront of the charter of the first college which

they founded in America. They cherished respect for science because it is a mode of divine revelation, and liberty of conscience because the human conscience is the voice of God. These were the two great principles on which our fathers built their system of Christian education in America.

What we need, then, is not rigid rules of orthodoxy by which schools must be tested, but emphasis on character as the supreme aim of education. Back of all the mastery of symbols, written or printed, is the establishment of enduring character, that is, of regular organized reaction on sensations and ideas. The man who reacts on an idea, sometimes in one way and sometimes in another, is incoherent—he does not "hang together." He is inconsistent—his mind does not "stand together." The consistent, coherent personality always reacts in the same way in the presence of the same situation. Pupils in a Christian school are not getting ready to live; they are now living. They are learning to know what is true only in order to do what is right.

Baptists should be profoundly interested in education because of the emphasis that our fathers always placed on personality, and personality is the core of education. The value of a school is not to be tested by its buildings or gates or towers, but by the men who serve as the creators of manhood. The educational process is not one of marks and records and percentages and diplomas. It is the touch of soul on soul, "that grows forever and forever." One of the finest and most influential positions in modern life is that of the principal of a private school for boys. Such a man does not simply listen to recitations for five hours a day. He lives with his boys for twenty-four hours a day, and oversees their social, athletic, musical and religious, as well as intellectual, life. If the modern church would give itself to seeking out young men who understand boys and love them and

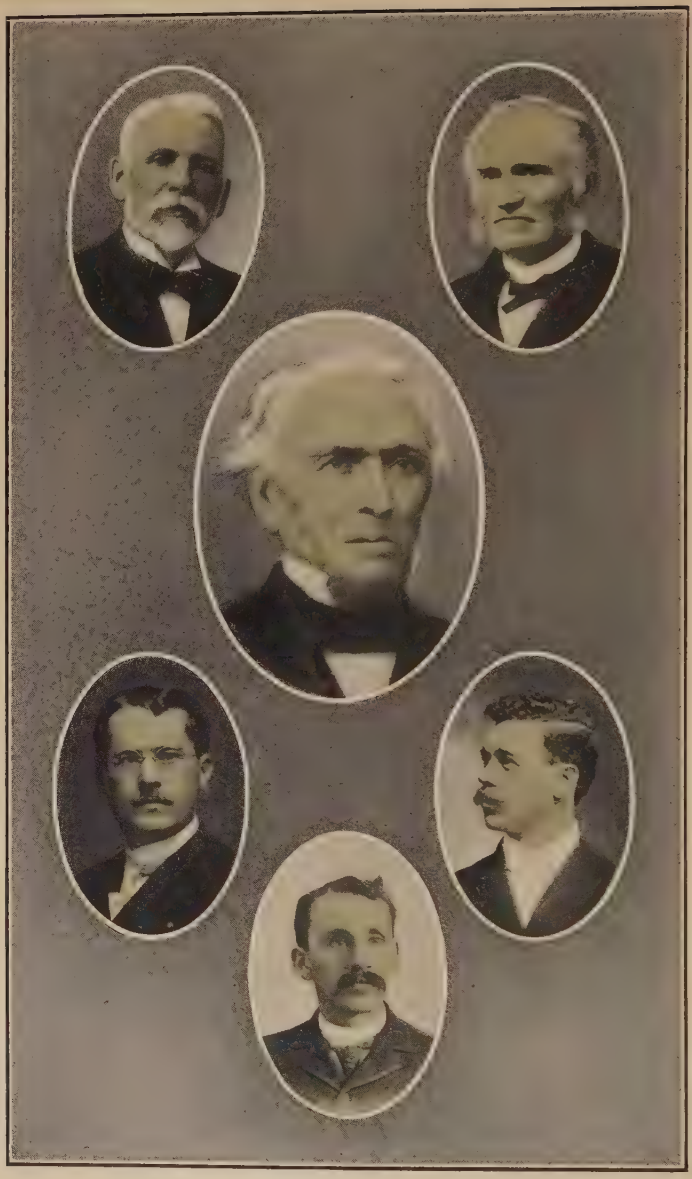
delight to be with them, and put such men into positions of leadership, there would be a great increment of Christian idealism in American life.

But while we seek thus to inspire the schools we have at home, and to man them with Christian teachers and leaders, we must not forget that the obligation to plant new schools on the foreign field is greater today than ever before. New England may have enough, but the Farther East is loudly calling for institutions like those that have for the last two centuries furnished the dynamic of New England. The four hundred millions of China are loudly calling today for western learning. There is a "Yale in China" in the central city of Changsha. There should be a Brown in China, and a Colgate in China, and a Rochester in China, and a Bucknell in China, at no distant day. The great need is not chiefly American missionaries to reside in the awakening Chinese Empire, but the training of native leaders who shall inspire and develop their fellow Christians and permeate the younger generation with Christian ideals and principles. In a boarding school or college where the students live for twenty-four hours a day, there is greater opportunity to mould character than in any form of itinerant evangelism. From the Rangoon Baptist College and the Karen Theological seminary have come leaders of two races in Burma. In the same way leaders must be developed in Africa and the islands of the sea. Four native preachers can be supported on the salary of one foreign missionary. But without schools there will be no native leaders, but only a generation of perpetual dependents. We are not to stay in the foreign field forever; we are simply to train the native force and then retire.

For the first time in human history nearly the whole world is wide open to our efforts. Russia, the most backward of all the civilized states, may still oppose our labor and fear our ideals, but in India and

China and Africa the barriers have fallen and hands are eagerly outstretched for Christian educational enterprise. The church can become today the founder of schools in the Orient that will be blazing beacons for centuries to come. William Cary went out to India, not only to bear witness, but to establish the printing press and to found schools that still endure. The most permanent institutions of the western world are its colleges and its universities. Equally permanent may be the schools that it is today our privilege to plant in the regions beyond.

The men who did the founding in Rhode Island a hundred and fifty years ago were men of slender purses but great hearts and far-seeing eyes. They toiled terribly, they sacrificed steadily, they faced indifference and enmity serenely, that academies and colleges might be planted as training schools for ministry and laity. May God raise up men of similar vision and great-heartedness to plant schools in eastern lands, and create the Asia and Africa that are to be.



Top: REV. LUCIAN DRURY AND REV. GEORGE W. BIXBY
Middle: REV. ABIAL FISHER
Bottom: REV. REUBEN J. DAVIS, REV. FRED E. BIXBY, AND REV. FREDERICK J. DARK

AND REV. GEORGE V
ABIAL FISHER
FRED E. I
DARK

VII. THE EARLY HISTORY OF SWANSEA CHURCH

By ARTHUR WARREN SMITH

VII

THE EARLY HISTORY OF SWANSEA CHURCH

N THE YEAR 1636, the year that Roger Williams made settlement at Providence, John Myles at fifteen years of age went up to Oxford, England from his native town of Newton. His boyhood was spent there, having been born in a Welsh community of this town, which was in Herefordshire, a western county of England on the Welsh border. So he was a Welshman, but beginning life in the midst of English, as well as Welsh, conditions; thus becoming a typical British man in all respects.

When going up to the University, he came out of a simple home of the common people. But he doubtless was intended for preferment in the Puritan Church. To these ends, he matriculated in the Brasenose College of the University.

Toward the close of his academic period he would easily be a witness of the civil struggle between Parliament and the King. This, perhaps, led him into the Parliamentary army, where he is reputed to have held a military commission, leading men for the cause of the people against Charles I. During this time he must have begun the acquaintance with Cromwell which grew into a close friendship and

made him one of the leaders in the cause of the Lord Protector.

After the cessation of hostilities he seems to have gone to southern Wales, not a great many miles from his native town. He had developed good proficiency in literary knowledge. Even then he must have possessed that ability to teach learned branches which made his reputation later for learning and teaching. It is very likely that, according to established tradition, he acted as tutor in some important families of south Wales. While thus engaged he evidently came in contact with the religious conditions of his land and also with the leaders of Independency and non-conformity. During this period he must have at least sympathized, like his friend Cromwell, with the Independents. Perhaps, under the influence of these popular principles it was that he began to preach in Wales about 1645.

Now it is significant that two important movements were becoming felt in the region where he was tutoring and preaching. These became important to the history of this church, because influential in Myles' spiritual direction. Between the Civil Wars and the execution of Charles, the first Baptist preachers in Wales were spreading Baptist views and winning many new adherents. The vigorous and extensive preaching of Vavasor Powell at this time in Wales could not have escaped his attention. Moreover, his own acquaintance with several generals in the army and leaders in Parliament who were known Baptists must have familiarized him with this new sect of the non-conformists. Besides in 1644 a branch of the Baptists, known as Particular Baptists put out a Confession. Their purpose was to define their views to prevent misrepresentation which was causing unnecessary persecution; and to distinguish their ideas from those of the General Baptists with whom they were confused in the public mind. Hence,

while the General Baptist Powell was covering Wales with the Armenian-inclined views, Myles had full opportunity to judge the merits of the opposed Calvinistic interpretation of the Particular Baptists.

For a variety of reasons events and influences would lead Myles towards the Baptists during this period. At this time he was about twenty-five years old. And with his well-trained mind, technical learning, espousal of the Parliamentary party and pronounced Cromwellian sympathies, he would both find Baptist views congenial to his mind and before identifying himself with this despised sect would think his way through to the most consistent Biblical standard of faith and practice.

Accordingly a short time after the execution of Charles I in January 1649, John Myles reached views common with the Particular Baptists, the body represented today by the generality of Baptist churches in the United States. Sympathizing with him was Thomas Proud.

Perhaps it was in the summer of 1649 that these two men went to London seeking fellowship with a church of the sentiments they had adopted. Upon arrival they found one of the churches meeting in the Glass House at prayer for the destitute parishes of Wales. For due to recent representations to Parliament, their interest had been aroused to devise a way of sending preachers to that region. It is supposed Myles was baptized and ordained here with encouragement to return to Wales for fulfilling this mission. Thus he became an acknowledged and associated Baptist.

Returning to Glamorganshire he and his friend began preaching anew. Shortly two women were converted. This permitted him to found the first Baptist church of Wales at Ilston, on the first of October. With this encouragement the work continued until forty-eight members numbered the new

enterprise. Already regular stations had been adopted for preaching. So on the sixteenth of October, 1650 church activities were regulated. It was decided that Ilston, six miles from the seaport and shire town of Swansea, should locate the church. Here church meetings were to be held once in three weeks on Sunday. On the other two Sundays between, services were arranged as follows:—Those in the part of Glamorgan west of Ilston were to meet in Landewi, where were as members Thomas Proud and his wife; those near Ilston at Ilston; those near Carmathen and elsewhere, the next county to Glamorgan, were to meet in the house of a member Janet Jones. The others who were more scattered were allowed to meet as convenient. Then these centers were to maintain a mid-week meeting, but all were to assemble on every third Wednesday at Ilston.

Hereafter the church grew apace. Large numbers were added yearly until 1660. These acquisitions were scattered far and wide over all the southern counties. Moreover, leading men, even including ministers of other sects, adopted the sentiments preached by Myles and were baptized into this church fellowship. So, at the Restoration of Charles II in 1660, 261 members had been received.

Of course, it took sometime after the beginning before the church order was fully established. Thus on the twenty-third of September, 1651, Myles was chosen pastor, which office he held thereafter, while itinerating widely. Other officers and helpers were provided for. Thenceforth church order was regular and progress was normal. Toward the close of 1653 meetings began to be held at Swansea. Four years later further provision was made for religious services there. But all the while the central location was at Ilston, where a house of worship was built and in which Myles preached.

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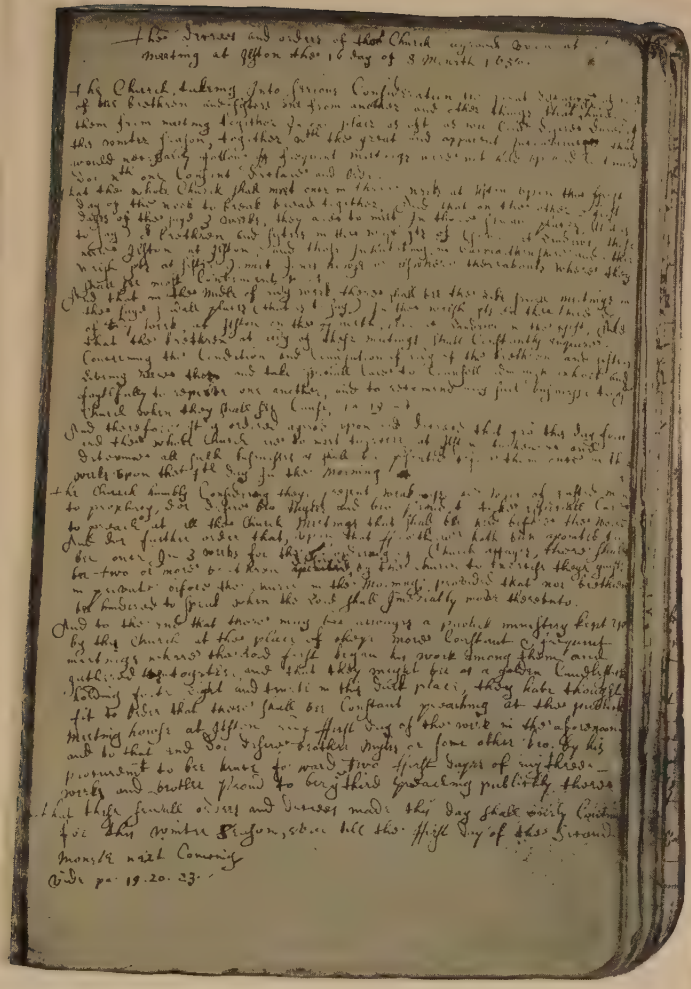

LEAF OF OLD CHURCH RECORD BOOK CONTAINING HISTORICAL DATA FROM THE FOUNDING OF THE CHURCH IN ILSTON, 1649

The impression has been rife that Myles occupied a living, i. e. was rector of a parish drawing the support attached thereto. This is probably not a fact. For his regular preaching place was at the Baptist chapel, the ruins of which exist today at Ilston, some distance from the parish church. He did not depend for his support upon public taxation. Several times the church provided for voluntary contributions all over the church field. Moreover, he was loth to accept remuneration for certain public services rendered to the state.

Cromwell had a plan of a committee of ministers to approve ministers for livings, such as had the spirit and qualifications of a helpful ministry to distracted England and Wales. Myles was one of these Triers, enjoying large confidence with the Council of State. As expressing the appreciation of his services and the high regard for his character and attainments, he was given a Lectureship with assignment at Ilston. Cromwell not satisfied with the measure of the emolument, transferred this lectureship to Swansea, which carried larger remuneration. It is stated that it was difficult to persuade him to receive this evidence of public confidence.

All these matters, however, increased the influence of this Baptist founder in Wales and made him the most conspicuous leader that he became. This tended to increase the church in numbers and influence. Then the church enjoyed additional opportunity for imparting spiritual profit beyond itself. At Ilston and Swansea the church provided the public preaching in the parish church, during the Commonwealth. In many a place these churches had no regular minister, leaving the people sadly in need of religious instruction. Much good, beside building up the church into strength, was done, as Myles and the approved brethren frequently filled the pulpit in many a parish of the Welsh counties.

Such was the first Baptist church in Wales at Ilston and Swansea in 1660. The church was strong and influential. Its learned pastor had a reputation for a godly minister all over Wales, enjoyed a leadership, surpassed by no other man in the principality and stood close to Cromwell and his associates in the Council of State. He was even known for a defender of the principles of the Commonwealth and a champion of Baptist views and extension. He had built up a church in the midst of the turmoil of the civil affairs, a church standing for the Word of God supremely and tolerant of all other sects while absolutely independent of other churches and of state interference. In its eleven years of expansive growth it had seen other churches grow up of like faith and order. Yet this Ilston Baptist church was the first church in Wales to practice scriptural baptism and to gather a church of baptized believers.

The return to the throne of the last of the Stuarts in 1660 threw the non-conformists into decline and disaster. Its effect on the Ilston church is shown by the fact that no member was received after the twelfth of August. Thereafter the gathering storm began to hasten the tornado of ecclesiastical retribution which would overthrow the tranquil regime for the Baptist advance.

As for Myles, vengeance, royal and Episcopal, could not fail to follow. Even during the previous decade of marvelous growth, when Baptists appeared in favor, there were times when officials and the disaffected sought to harass him. These attacks he could then avert through his popularity at headquarters. But now the very circumstances which had protected him became his threatened danger. The movement to lay hands on men like Vane, Powell, Harrison, marked him for at least imprisonment. Then it was that the Baptist church disappeared temporarily. And Myles was missing,

so that those who put a price on his head were disappointed in capturing as one prize a close friend and abettor of Cromwell and his policies.

Therefore, he fled to New England, probably in 1661. So we have the spectacle of this Baptist apostle of many great Christian toils in the principality of Wales, crossing the Atlantic for a refuge from the terrible storm. With him came at least another member of the Ilston church, Nicholas Tanner. Probably many more also came and dispersed into various sections. For Baptists are known to have settled in several places during this year, whose circumstances correspond closely with those of the Ilston church. And Myles has always been supposed to have been followed by many of his flock. Under the circumstances it could scarcely have been possible or expedient for such a migrating company to keep together. Therefore, we find a few of these Welsh people situated in this vicinity, pastor Myles among them.

They settled in the town of Rehoboth. But why did the Baptist, John Myles, stop at this spot, a town largely under strict Congregationalism? To him, sharing with Independents presented little natural difficulty. He had been in the habit of seeing Baptists and Independents acting towards each other with that toleration which Cromwell had espoused and assured. Moreover, Rehoboth had for years shown a group of influential citizens, like John Brown and Obadiah Holmes, who demanded a spirit of toleration in religious matters and prevented the Congregational church from participating in what looked like state direction of ecclesiastical affairs. Even so strong a man as Samuel Newman, the Congregational pastor, found it necessary to keep clear of such collusion as was the rule in the Massachusetts Colony. John Myles found in Rehoboth men ready to welcome him on principle and here he felt as much

at home with religious conditions as during the past few years in Wales.

Contrasted with this he certainly could not have remained in Boston or vicinity. There Thomas Gould and his friends were passing through the preliminaries of a hard persecution out of which would come the Baptist church of Boston. He might have sought refuge with Roger Williams at Providence or at Newport. But both of these places were provided with able pastors. It seems a providence that led this man of equal influence to settle in Plymouth Colony, where conditions were so favorable to toleration and conducive to Baptist beginnings.

John Myles and Nicholas Tanner soon found a few well-disposed to their desire to rebuild the church of Ilston on American soil. Therefore, sometime in 1663, according to an unbroken tradition and common belief, seven men are known to have met at the house of John Butterworth, where they reaffirmed their Biblical faith and arranged to continue in the gospel order of a Baptist church. Thus began the first Baptist church in Massachusetts now celebrating the first quarter millennium of its continuous history.

They gave evidence of their desire to live in Christian harmony after the pattern of their church in Wales, whose policy was a minimum of schism and a maximum of unity. So the covenant, signed by John Myles, James Brown, Nicholas Tanner, John Butterworth, Joseph Carpenter, Eldad Kingsley, Benjamin Alby—historic names—provided that the Christian principles of charity and unity should determine their action "especially in such controversial points as are not absolutely and essentially necessary to salvation." It appears that Myles had developed two points of view in his experience and sufferings—loyalty to the word of God and a catholic Christian spirit.

Upon this basis the church set out on its American career. It continued to hold meetings. Evidently rather amiable relations were sustained with the Congregational church, for in 1666 Myles by public action was desired to preach occasionally in the town church.

The Baptist company grew in notice and strength. This local invitation led to judicial action against Myles, Brown and Tanner. The service which the Baptists had been holding seemed prejudicial to the peace of Rehoboth and its church. Therefore they were ordered immediately to desist their meetings.

But Plymouth Colony had recently posed as giving toleration to different sects. In 1664 royal commissioners visited Plymouth to examine colonial doings. The officials tried to assure these men that the Plymouth policy was to secure adequate religious order in every town consistent with proper toleration, not prejudicial to such order. But they said they did not allow division of parishes to result in insufficient support of religion. Therefore in this case of the Baptists in Rehoboth, in line with this policy, they intimated their willingness for them to remove their meeting to a place not prejudicial to Rehoboth.

So the Baptist church moved south out of Rehoboth and continued their meeting. Shortly, still in 1667, these Baptists and some others holding land in the vicinity petitioned the colony for a town grant. Within a few months the town was incorporated with the name of "Swansey." Thus the Baptist church now found itself within a new town bearing the name associated with the Welsh home of its principal members. Moreover, the church was in practical control of the social order, so that the Baptist idea of a church, independent of civil interference, was actualized.

This was soon evidenced by the town's referring to the church the definition of terms upon which

new comers could settle permanently. It must not be expected that the church could dictate terms so theoretically Baptist that men of other faiths might object to them as inadvisable or impractical. The situation was a different one from that of Providence in 1636. So John Myles and the church returned an answer which respected the views of men who had yet some distance to go to a full Baptist position, but an answer which maintained the Baptist position in those essentials of civic freedom which characterize our record for civil and religious liberty. This answer laid the foundation of a free town. It permitted a tactful beginning which would end in the triumph of our principles in the town and have an influence through the colony. When viewed in the light of history that answer was a great document, epoch-making in this corner of Puritan Massachusetts. When we look back over two hundred and fifty years, the establishment of this church within old Swansea under the leadership of so great a man as Myles, the entire movement appears as one of those manifest providences which make for civilization and the Kingdom of God.

When John Clarke in 1638 interviewed Roger Williams, asking his advice where he might settle free from oppressive Massachusetts, he suggested Sowams, the home of Massasoit and his tribe. They visited Plymouth only to learn that colony deemed Sowams the "flower of their garden". So Clarke moved on to Rhode Island. This threw Clarke and Williams together with the result of an achieved charter for the Rhode Island Colony embodying their advanced theory of state. Now when Myles and his company dropped over the Rehoboth border and transformed this same Sowams into a free town with a Baptist church, they preempted the flower of the Plymouth garden for a providential development that ranks along with civic achievement of our

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[illegible]D CHURCH RECORD BOOK

[illegible]OBABLE SITE OF MYLES' GRAVE

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Top: SWANSEA CELEBRATION GROUP PRESENT ON MASSACHUSETTS DAY

Middle: OLD CHURCH RECORD BOOK

Bottom: BOULDER ON PROBABLE SITE OF MYLES' GRAVE

sister state which later incorporated into itself a portion of old Swansea. It was no small matter either that the Baptist beginning in Massachusetts was on such favored soil.

Thus begun, the church grew. New members joined the church. The new town accepted the Baptist church as its channel of religious privilege. Myles became in public view the town minister. He accepted the leadership, and moulded the developing functions of town life and order.

A shock, however, came in 1675, when on June 20, the people returned from church to become conscious of an impending storm from the Indians. Within a week Swansea was in a state of war. The pastor's house had become the chief garrison. Being right in the path of the terrible Indian onslaught, Swansea suffered often and long. This, throwing town life into confusion, resulted in closing the church. Men had to escape as best they might. With houses burned and otherwise distracted, this church must cease its regular activities. Therefore in 1676, Myles fled to Boston, where he was kindly received by the Baptist church, organized in 1665. Having recently lost their first pastor, they welcomed the learned man. He preached and guided them in a critical period. Toward the close of his stay that church extended him a unanimous call. He nearly accepted. But an earnest invitation of the town of Swansea for his return, caused him to secure the settlement of a pastor for the Boston church. Whereupon he returned to Swansea in 1779.

A meeting-house was built on New Meadow Neck. The church was re-gathered. Religious priviliges were restored for the town. The work of teaching youth was also taken up. For four years the beloved pastor and teacher rounded out his service. Then on the second of February, 1683, this Baptist apostle passed to his heavenly reward, having laid

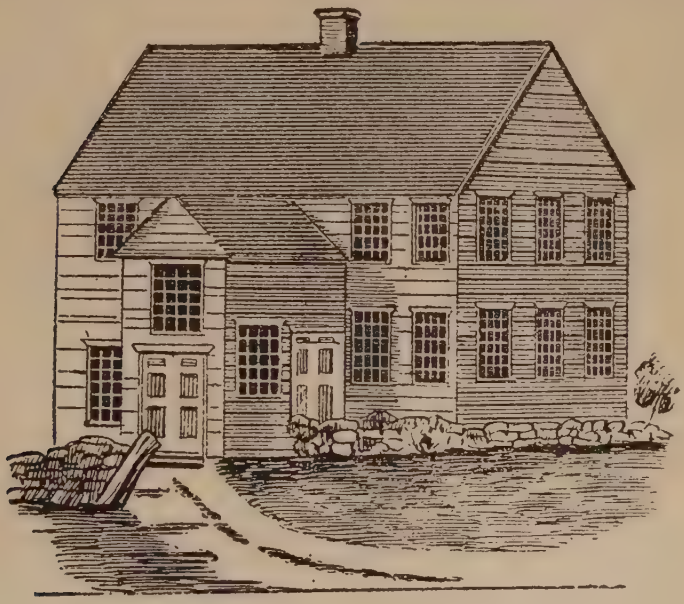
foundations and left Christian impress on two continents, leaving a Baptist church which had begun to Christianize the social order of which it was a part and which was to be a large factor in extending the Baptist mission.

At once the church sought advice from the Boston church as to a successor—a matter of no small difficulty when only two Baptist churches existed outside of Rhode Island and competent ministers were more than scarce. Yet Samuel Luther, a member of the church, was ordained in 1685. He continued to be a satisfactory pastor until his death in 1716. The town several times recognized him as an acceptable minister for the community.

During his pastorate the charters of Massachusetts Bay and Plymouth colonies were revoked and the Massachusetts Colony united all the towns under one government. The Puritan regimen, now in the ascendant, strove to establish its theocratic system of church maintenance in the town. But the town proved its loyalty to the broad principles built into its constitution under the influence of the Baptist church. It rejected the demands and left ecclesiastical matters where they had been from the start. The Baptist principle again triumphed. This left the field for natural development both civil and ecclesiastical open and free.

In 1704 on account of the physical condition of the pastor, Ephraim Wheaton was ordained. In 1716 he became full pastor. Soon thereafter, encouraged by the advance of the church, preparations were begun for building a new meeting-house. Between this and 1723, it was finished, giving the increased church a commodious place of worship, which served for at least a hundred and twenty-five years, half the period of the church's history, and during all that time it stood as the land-mark of a wide region.

During the early years of Wheaton's pastorate a gracious revival built up the church and extended its influence in many surrounding towns. Perhaps, the church reached as high as two hundred members. The sweep of this revival was sufficient to interest Baptists in England; eliciting a congratulatory letter from the great Baptist benefactor of Harvard College,



MEETING HOUSE ERECTED IN 1723 ON SITE OF PRESENT CHURCH

Thomas Hollis. In 1734 this good pastor died. He left an honored record. Under his ministry the church became a great influence. The Oak Swamp Church at Rehoboth had been formed. Members lived in towns near and far.

The great revival under Jonathan Edwards was soon to break forth, when Baptist churches would spring up here and there in Massachusetts. The

ingathering of the Swansea church during the spiritual coldness of the years of Wheaton's pastorate must have engendered important forces conducive to the response observable in certain vicinities where Swansea members lived.

This brings us over the first seventy years of the church here, a period of only three pastors, Myles, Luther and Wheaton. Therein the church became established firmly in the town's life, the relations between town and church were adjusted in harmony with the democracy of the former and the independence of the latter. And the church had secured a home and a constituency, creditable, successful and spiritual. After seventy years the church had found its place and reached out with a positive influence.

Samuel Maxwell was pastor from 1733-1739. His chief service was in evangelistic labors which extended the membership still further, as he traveled and preached, leaving converts here and there.

He was followed by Benjamin Harrington for eight years. Then Jabez Wood held a pastorate for twenty-eight years under trying conditions. Soon after his withdrawal in 1779 the church welcomed back temporarily the pastors and members at Warren, which church had been formed from this in 1764. So Charles Thompson began a pastorate of twenty-three years, characterized by revivals adding many to the church, by ministries conserving the strength of the church, and by public service to the community leaving a pleasant effect in the social order. This distinguished, cultured man, was a noble successor of Myles and an ornament to the history we are tracing. And he left the church in 1802 strong and influential, having maintained Baptist principles and looking out upon sister churches all over Massachusetts growing stronger every day and ready to usher in the marvelous missionary activity of the denomination.

VIII. THE BAPTIST STATUS AFTER TWO HUNDRED AND FIFTY YEARS

By AUSTEN K. DEBLOIS, LL.D.

VIII

THE BAPTIST STATUS AFTER TWO HUNDRED AND FIFTY YEARS

N THE COURSE of its long and honorable history this Baptist Church in Swansea has seen many strange sights. It has witnessed the struggle of Right with Might, of spiritual conviction with the forces of constituted authority, of valiant little companies of men and women contending for elemental religious principles with theocracy and the standing order, and with aristocratic establishments entrenched in the bulwarks of privilege.

This church has watched the birth-throes of a mighty modern nation; the evolution of the ideals of republican government on this western continent; the proclamation and successful maintenance therewith of the principles of freedom of speech, of conscience and of worship, and the absolute severance of all sinister relationships, in name and in fact, as between state and church.

This church has seen the rise and growth of the Baptist denomination into a great Christian body; the founding of a multitude of churches; the extension of Baptist principles into new and vast territories of country, unknown and undreamed of in the

days of its early life; the organization of powerful missionary agencies; the founding and fostering of schools and colleges; and an unparalleled development of all forms of denominational enterprise.

Today, as it celebrates the quarter-millenial anniversary of its founding and of the inauguration of organized Baptist history in this state of Massachusetts, it looks out over a field of Baptist activity stretching from ocean to ocean, occupied by hundreds of thousands of devoted laborers, and promising an unexampled spiritual harvest in the years to come.

THE SPIRIT OF THE FATHERS

As we survey our Baptist position at the present time, in the midst of the most intricate and many-sided civilization that the world has ever known, as we recount our achievements and glory in our progress, we should bear clearly in mind the fact that in certain very important respects the men and churches of the pioneer period are the peers of any which are living and thriving today. Nay, in some of the deeper and more worthful human qualities they are fitted to become our teachers and exemplars.

Nowhere can there be found today a more utter consecration of heart than appears in the lives of many of the Baptist men and women of the seventeenth century. Nowhere is there a finer type of Christian heroism than animated the souls of those humble people, who endured arrest, imprisonment, stripes and banishment for truth's sake and the gospel's. Nowhere in the course of modern history can there be found a more illustrious record of uncomplaining self-sacrifice, undeviating devotion to duty and unswerving loyalty to conviction than controlled the purposes and directed the life-destinies of those founders of our Baptist faith on these New England shores.

More than this, our present status as a people

was made possible through the very qualities of hardihood and faithfulness which characterized those men of the elder age. Though they understood the fact but vaguely, though they saw through a glass darkly, they were nevertheless hewing the granite and setting the foundations on which a massive and impressive superstructure would be raised. They built for eternity!

In Rhode Island and Massachusetts, in Pennsylvania, Virginia and the Carolinas, the Baptist folk stood stout and unterrified in the foreground of the fight for religious liberty. They were for a time the solitary Crusaders in this holy war. They wrought not alone for their own souls, not alone for the small and struggling churches of their day, but for essential principles, for the welfare of posterity, for lands as yet unpeopled and generations still unborn. So in this day of large accomplishments we lay our tribute on their tomb, praising God for their indomitable spirit and rejoicing in the heritage which their witness and example have bequeathed to us. Our present status shows no gains over the earlier period in quiet courage, in high-erected character, in clear sheer heroism. In this matter of heroism our Baptist fathers were spiritual specialists!

CHANGED RELATIONS

To describe in any really adequate way the status of the Baptists of 1913 in contrast with the status of the Baptists of 1663 would be to tell the story of our origins, trace the progress of our principles, and describe our present task and opportunity.

In this address a hasty bird's eye view of the general situation is all that is possible. The Baptists of America are no longer a feeble folk. They number six hundred thousand communicants within the borders of the republic. They have churches and missionaries in every state. In numerical strength

they far outdistance their former formidable persecutors. It is claimed, and I believe with truth, that the growth of the Baptists in America has been absolutely without parallel in the history of any body of Christians in any age or land. Emerson says that the "lesson of life is to believe what the years and the centuries say as against the hours." Let us judge our future not by any incomplete and narrow data which concern the present hour alone, not by the pessimistic utterance of some weak-kneed prophet of evil, not by temporary discouragements which belong to the hour and pass with the hour. Let us rather review God's wonderful dealings with this people, as he has multiplied their numbers and magnified their resources through the years and the centuries.

The Baptists of America are no longer a despised sect. No general court cites them to answer for the crime of schism. They are neither fined nor flogged for preaching their own peculiar doctrines. They are not imprisoned and then disfranchised for holding meetings and worshipping God after their own fashion. They have become one of the most powerful religious bodies in the world. "The little one has become a thousand." The Baptist body has never been guilty of shallow aristocratic pretentions. It has little social standing, and has never had, amongst the gay and fashionable. But its heart beats in true sympathy with the heart of the people. Its ideals, like those of the American Republic, are the ideals of freedom, truth and justice. It expresses the finest feelings and highest aspirations of the strong men of the race. Its blood is the best life-blood of the nation. Where righteousness is exalted, where the purity of the home is honored, where character is reverenced, where courage and honesty are enthroned, where the wiles of the world and the lusts of the flesh are conquered by the law of love and the will of God—

there men say with proud conviction, "It is a good thing to be a Baptist."

The Baptists of America are no longer ignorant and uncultured. In spite of the leadership in some cases of truly disciplined minds the membership of our early churches was for the most part composed of humble people, sons of the soil, who knew nothing of the learning of the schools. Today a host of trained men serve in the pulpits of the land and multitudes of educated men and women sit in the pews and serve in the ranks. More than this, we have grown through our emphasis of educational values. By the planting of schools and colleges in the pioneer days the churches laid the foundations of future denominational expansion. As the frontier was pushed westward valiant missionaries followed the emigrant trail and established churches and Sunday schools in each newly settled section. A little later they would plant a humble college or academy in the midst of the struggling churches. The churches reinforced the school and the school the churches. The schools became nerve centers in the denominational organism, receiving and transmitting vital energies. Though their importance is lessening in recent years on account of the growth of the great state universities and from other causes, their value in promoting the present status is unquestioned. They helped to make us what we are to-day, a reading, thinking, and intelligent people.

The Baptists of America are no longer isolated. The fraternal bond is strong. The churches mingle freely in associations and conventions. Through various agencies and in the bonds of a common service they are brought into constant and vital contact. Thus their religious life is broadened and enriched. There is something very beautiful yet very pathetic in the lonely life of the old time churches. Their members voluntarily, in obedience to the inner voice

of conviction, accepted the stigma of social and religious ostracism in order that they might witness for the truth.

Today various means of intercommunication bring all parts of our country easily together, fostering the growth of denominational comradeship, while the friction of mind on mind, the interchange of ideas through conferences and conventions of every sort, assists in bringing to pass a far-reaching spiritual fellowship and aid in developing the spirit of unity in denominational projects and policies.

The Baptists of America are no longer occupied exclusively with local problems. There was a time when their struggle for corporate existence was intense, when magistrates and councils were opposed to all Christians of the Baptist order, when Puritan severity and bigotry were a menace to the life of our churches. There was little time or thought for the larger questions. The problem of self-existence and self-perpetuation was central, and beyond that the demands of personal and local ministry held the attention. How great a change has come to pass! Today the world vision involves world problems. Such urgent obligations as the evangelization of the newly settled parts of our own country, the establishment of adequate soul-saving agencies in our metropolitan centres, the redemption of the alien hordes who are swarming to our shores from non-Protestant lands, the planting of the cross and the preaching of the gospel amid the millions of the Orient, the apostleship of the love of Christ in every portion of the globe, present questions of immense significance in the life of every active Baptist church, and in the heart of every Baptist believer. The horizon of the Christian life has widened infinitely. The Christian man is comrade and helper of the isolated soul at the world's end. The Christlike vision has revealed the universal saviourhood of our Lord, while the Christlike im-

pulse inspires a ministry of sympathy which leads to the remotest corners of the earth.

So we have become a people strong in numbers, in power, in wealth, in influence. These Baptists of America have risen to greatness on congenial soil.

UNCHANGING STANDARDS

In spite of this immeasurable increase in numbers, influence, and practical efficiency the Baptist denomination has not lost its grip on the essential principles which have been the source of its progress. It is steady enough and conservative enough to stand forth as a massive unit in uncompromising advocacy of the doctrine of regenerate church membership. One of the chief errors against which our churches contended two hundred and fifty years ago, was that of infant baptism. For his championship of believers' baptism and his rejection of any form other than immersion, Henry Dunster, the first President of Harvard College, a man of the highest personal character and an able scholar, was forced to resign his office, and was virtually driven forth from the colony of Massachusetts Bay. That was in 1654, and for many years thereafter the men who challenged the practice of infant baptism were subjected to various forms of punishment. It is undoubtedly one great cause of the rapid growth of the Baptist denomination that it has not swerved from its historical position on this matter. It contends now as it has done in the past that the church is the veritable body of Christ, that only those who have intelligently of their own free will accepted Christ as their redeemer are eligible for membership in this body, and that the mode of baptism enjoined by Christ himself is the only true and scriptural form of this symbolic and holy ordinance.

Not by outward and formal bonds, not by the weight of external ecclesiastical authority, not by

the mandates of imposing conclaves and powerful tribunals but by the inner influence of the Spirit of God have the scattered churches of our Baptist faith been held in loyal and united obedience to this fundamental principle. So, looking to the future, we may affirm with confidence that led by the same spirit and emphasizing the same important truth these churches will continue to multiply their numbers and their productiveness year by year.

Further, as Baptists we believe that every man should be allowed full freedom in his interpretation of the Scriptures. There are many men of many minds within the far spread lines of our denominational life. Surely such a bold doctrine should breed confusion and endless difference of opinion. Yet such is not the case. Coming to the word of God with untethered spirits, limited by no threatening and careful creed, bound by no authority save that of the Divine Spirit, our Baptist people have reached an agreement which is practically unanimous with regard to all the central truths of the gospel. These truths are received, believed, preached, taught and incarnated in practical life. Here and there we find disputers and iconoclasts, proclaimers of half truths and distorted truths, peddlers of new thought theories and purveyors of outworn doctrines, but these are the pitiful exceptions. The great Baptist body is true to truth. It is vigorous and healthy. Our pulpits still preach the exceeding sinfulness of sin; they still call to repentance and faith. The cross and the resurrection, the love of the Father and the message of redemption through faith in his Son, still stand and shall, we believe, forever stand as the rock foundations of our Baptist faith.

Such then, are the things which have changed in our denominational life, and such are the things which remain. The Baptists still represent to the world the true in the midst of the skeptical, the false,

and the superficial. They represent the permanent in the midst of the shifting, the changeful, and the transient. They represent the simplicities of the gospel in the midst of the complexities of the age. Now what of our present day problems? What of our outlook and our future?

THE CALL OF THE NATIONS

The Baptists of America far outnumber the Baptists of the rest of the world. To them is committed a sacred trust. For them is set such a task as has never before faced any body of Christians anywhere. What are the conditions under which this worldwide task of Baptist evangelization must be conducted? What is the peculiar situation which makes the supreme Baptist opportunity?

First, there is the unexampled restlessness among the peoples of the earth. The Japanese are colonizing Formosa, Corea, and the limitless expanses of Manchuria. Chinese and Japanese are occupying the fruitful islands of Malaysia. Tens of thousands of Hindus are settling in south Africa. The French are pouring into north Africa and now dominate its life. Americans, Europeans and Orientals are beginning to repopulate South America. From the northern nations of Europe and the western states of America, multitudes of home seekers are rushing into the vast new sections of the Dominion of Canada. Throwing off the long time overlordship of the Puritan, New England is ruled today by the children of lowly immigrants from Ireland, French-Canada and Italy. New York is controlled politically by the Irish, commercially by the Jews. A million people from every nook and corner of Europe land each year at Castle Garden and carry their customs, languages and religions to all parts of America. There are now in the United States thirteen million foreign born people and nineteen million more who are of foreign

born parentage, making a total of thirty-two million foreigners. Thus it is in America; and not America alone but all the nations of the earth are in God's melting pot. It is a time of such dispersions and migrations among all peoples as the world has never before witnessed.

Second, the spirit of democracy is everywhere at work throughout the world. Portugal has become a republic, Spain is full of unrest, Russia in spite of its powerful aristocratic and reactionary classes is moving rapidly toward the freer life. Persia has a constitutional government, free schools and a free press. Arabia's railroads are sapping Moslem conservatism and the shriek of the locomotive will soon be heard in the sacred and unapproachable city of Mecca. There is a new Algeria and a new Egypt. India is honeycombed with sedition. China has overthrown the Manchus and has established a parliament. Tibet, the last of the hermit nations, has yielded its barriers. In Germany the largest and most influential political party is that of the Social Democrats. In England such revolutionary changes have taken place, such popular measures have been adopted largely under the leadership of a good Welsh Baptist, as could hardly have been conceived, much less considered, fifty years ago. In America, the home of democracy, the strong tendencies of the time are toward Socialism syndicalism, and the class-struggle.

Third, to these two factors in the changed world of the present must be added another, no less important to protestant Christianity. That is the widespread effect of new ideas upon ancient religious systems. It is manifested in the East and West alike. Buddhists hold prayer meetings and issue tracts and leaflets. Hindu prophets travel through India holding meetings and conferences and inciting their people to loyalty. Confucianism was never so wide awake and aggressive. Moslem Propagandism is

more energetic than ever and there are indications of a growth of the liberal spirit which though liberal is intensely loyal—within the ranks of that most fanatical religion. Great changes in the direction of freedom and modernism seem imminent, both in the Greek and Roman communions. These movements claim also to be absolutely in sympathy with the traditional faith while more or less revolutionary in character.

These are the conditions which the forces of Protestanism face. These are the problems and opportunities which our Baptist people, as one of the two most numerous and powerful denominations in this country, must take into full account. Unless we front these mighty movements of the spirit of man in this momentous hour with open mind and consecrated heart we will forever miss our chance! The simplicity and vigor of our faith should appeal to the restless and iconoclastic spirit of the time. This spirit can have no sympathy with the inflexible creeds and authoritative statements which find a mediaeval or metaphysical support. Also, the independence of our Baptist position with its virile appeal for full liberty of conscience and its emphasis of individual values, should win its way with the people in their universal struggle toward democracy. Still further, the consistency and spirituality of Baptist principles should attract the hosts of ardent souls in the older faiths who are drawn by the passion for religious sincerity.

RESOURCES FOR WORLD-CONQUEST

Now what are our assets? What are the elements of strength which enter into our present day denominational status?

The Baptists of America have vigorous and intelligent leadership. Too often we are influenced in our judgments by the limitations of the local view-

point. We should stand at higher levels and let our vision sweep broader horizons. Though we may have few outstanding personalities, few men of commanding genius, we are fortunate in possessing an exceptional number of wise and able men as pastors of our churches, as directors in various forms of lay service, and as officers and agents of our educational and missionary organizations. If all of these leaders of our religious life should be gathered in one place they would constitute a vast army. Their characteristics are uniformly those of faithfulness, devotion to the common good, clearheadedness and practical efficiency, and all these qualities are re-enforced by the spirit of Christ.

The activities of the local church are far more complex and varied in these modern days than in any earlier period. The public service of God does not end with one or two preaching services, and a prayer-meeting. The ordinary church is a throbbing centre, at which converge all sorts of religious and semi-religious forces and from which radiate all manner of beneficent and humane influences. The churches of the older type which persist are few, and their ministry is comparatively ineffective. When we consider the number of our Baptist churches spread far and wide over every state in our nation, and when we realize the range of quiet yet positive influence which each one of these many thousand local churches is exercising day by day through its diverse instrumentalities, the total output of effective spiritual energy is at once seen to be enormous. The need for sustained and capable leadership is proportionately great. That we possess such leadership is a cause for profound gratitude.

The Baptists of America are rapidly realizing the financial obligations involved in the plans they are undertaking for world-wide evangelization. The Southern Convention, in addition to its million

dollar missionary budget for the current year, is seeking to raise a million dollar Judson Centenary Fund and a million dollar Home Mission Loan Fund to be used in aiding the enterprise of church building in needy sections of the country. The Northern Convention, through its various affiliated societies, has formulated a budget which calls for nearly two and a half million dollars to be contributed by the churches during the current year.

The contributions made by the Baptist churches of the nation for state and city missions, for interdenominational charities and for local philanthropies, and the large sums given directly by individual Baptists which do not pass through church treasuries would vastly increase the amounts first indicated. If comparison should be made between the beneficiaries of our churches twenty-five years ago and now the growth of the spirit of the generous Christ would be clearly shown.

Again, if we add to the total outlay for missionary and charitable purposes the regular expense budgets of all the local churches, and to this the value of all church properties and that of the permanent endowments and working plants of educational and other institutions at home and abroad, we will have some conception of the enormous financial responsibilities which the denomination has assumed.

The Baptists of America are entering upon new forms of organization in order to meet the opportunities which are opening before them. No principle of our church polity has been violated in this movement toward integration and efficiency. It is simply a response to the call of the hour for closer co-ordination of denominational interests. It means a completer centralization but it means also a more aggressive democracy. The time-honored traditions will not be broken, unless in any case they ought to be broken, and no distinctive principle will be sacri-

ficed. Our ecclesiastical machinery will be more perfectly articulated and friction will be reduced to a minimum.

Let us not forget that true Republicanism is founded upon two principles, that of local self-government and that of federal unity. The battles of the Revolution were fought to establish the one; the battles of the Civil War to establish the other. Long ago, in many bold contests, in England, Holland, Germany, Switzerland, our fathers fought for recognition of the vital principle of local self-government, and they won their glorious victory. In recent years the Baptist people, without strife and without bitterness, have been laboring for the establishment of the second elemental principle of their democratic faith—federal unity. It is one of the basic doctrines of our polity. The Northern Baptist Convention is a delegated body. It is composed of all the churches of our faith in the northern states. It attends to all the larger denominational questions. Its commissions consider such interests as social service, city missions, moral and religious education, finance, faith and order and young people's work.

In the closest co-operation with the convention are the various great missionary societies. These societies were formerly controlled by small bodies of able men, resident in three of our eastern cities. Their work was well and faithfully done, and their judicious management wrought mighty results. The larger spirit of democracy insisted, however, that these representative societies should indeed be representative and that the churches should be related to them in more intimate fashion. This task has been accomplished, and the societies are today in more vital contact with the membership of the churches than ever before. It speaks well for the spirit of our denomination and for the excellence of our system of church polity, that these changes of

method and re-shapings of policy have been accomplished with such entire friendliness of feeling and heartiness of action. The Northern Baptist Convention is also directly related to the various state conventions, and this relationship not only renders more vigorous and productive these important state bodies, but through this means helps to vitalize and correlate the individual churches.

The Baptists of America are seeking to meet new conditions, social, industrial, educational, with new and special instrumentalities. The convention of the northern states has recently secured the appointment of a general education board, which will study with the utmost care our entire educational situation. A corresponding secretary will give all of his time to the work of the board, conducting educational campaigns, stimulating interest among the churches, and seeking to advance the standard of our schools in all sections of the country.

In the important domain of social service the denomination is also resolved to undertake the heavy tasks which the times demand. Our Publication Society, in co-ordinating this department with that of the Baptist Brotherhood, is seeking to enlist the consciences of the wide-awake men of all our churches in the urgent questions which modern industrial and social conditions are forcing upon the attention of Christ's church. By the publication of literature, the institution of correspondence courses, and the initiation of various forms of social activity preparations are being made for a wide-spread propaganda. Interlinked with this movement are special efforts in behalf of the country churches, and in the interests of the temperance crusade.

The Baptists of America have made a noteworthy beginning in world-wide missionary operations. Amongst all protestant denominations the Baptists were first in the foreign field with their missionaries.

They were first in Bible translation work, first in the formation of mission schools, first in the winning of converts for Christ and his church. The foreign missionary societies of the northern and southern conventions have stations in different sections of China, India, Japan, the Philippines, Africa, South America, and the various countries of Europe. They have many thousands of regularly appointed missionaries and thousands of native helpers. They have hospitals, schools, colleges, theological seminaries, and extensive publishing plants. There are more than three hundred thousand converts on these far off fields. The Scriptures have been translated into all the languages and dialects used by our missionaries on those fields.

The Publication Society, and the home mission societies north and south, have work under their direction, immediately or in co-operation with local organizations, in every state in the Union as well as in Cuba, Porto Rico and Mexico. They build churches, conduct Sunday schools and foster educational institutions amongst the Indians and Negroes. They minister also to the Chinese and Japanese. The chapel-cars carry literature and help to many neglected sections of our western land. The home mission society of the North assists by its gifts Baptist evangelistic and educational work in seventy-four of the one hundred largest cities of the United States. If we add to this the account of the far-reaching labors of state and city missions, and of Sunday schools and missions controlled by individual churches, we can form some idea of the literally stupendous undertakings into which our Baptist denomination has entered in its active prosecution of the cause of world redemption.

In considering our Baptist status after 250 years I have indicated briefly the main lines of advance. Our people, from their small and weak beginnings,

have waxed great in numbers, effective in influence, wealthy, cultured, large-visioned, aggressive.

I have sought to show that in spite of these changes they have held firmly to the elemental truths of the gospel and are a unit today in their loyalty to the central faith of the message of Christ.

In outline I have sketched the outstanding features of the world-life of the present day and called attention to the supreme questions which appeal to the wisdom and consecration of the churches.

Further, I have endeavored to analyze the position of our denomination in face of these conditions, affirming that in the character of our leadership, the extent of our beneficent operations, the development of our polity, the response to present day demands for new forms of service, and the undertakings already in hand in the sphere of world-wide missionary effort, the Baptists of America have resources which will enable them to conquer the world for Christ.

The Baptists have before them a serious and splendid mission. It is not to impose a creed but to inspire a life. It is not to urge in arbitrary fashion the acceptance of our own system of truth but to liberate the spirit and gently guide it in its earnest quest for redemption. The apostleship of spiritual freedom is a sacred trust, committed to us. It is not an invitation to laxity or anarchy. Correlated with the indomitable advocacy of soul liberty is a stout insistence upon certain supreme values, a spiritual faith, a regenerate church membership, and a divine service of love in fellowship with Jesus Christ.

Baptist *democracy* affirms that the human soul is competent to appreciate and interpret the teachings of the Holy Spirit, and is fettered by every enforced subscription to any set of formulated doctrines. Baptist democracy affirms an immediacy of relationship between Christ and the conscience, without

priestly intervention. Baptist democracy affirms that the church of the living God as a spiritual body is rightfully independent of all secondary forces and the control of civil governments. Baptist *loyalty* accepts the Holy Scriptures as the revelation of the will of God in His purpose of redemption. Baptist loyalty accepts the leadership of the Holy Spirit as the source of all spiritual progress. Baptist loyalty accepts the last great commission of Jesus Christ as mandatory for the church and individual and seeks to make known the message of the gospel to all men in all parts of the world. Our face is set toward victory. Our ways are the ways of power. If we pray much, and believe profoundly and dare mightily, we will win.

IX. APOSTLES OF FREEDOM

By OTIS W. WRIGHT

IX

APOSTLES OF FREEDOM

PREFATORY REMARKS

IT IS VERY fitting, that as fellow-citizens, we observe the two hundred and fiftieth anniversary of the first church established in this town—the first Baptist church in Massachusetts, and the fifth in this country; not only because the founders of that church were likewise founders of the town; but also because it is an event of great general interest, and significant of far-reaching influence.

The settlement of the original purchase, which included the present territory of Barrington, Somerset and Warren, with perhaps portions of other towns, was begun in 1623, only three years after the landing of the Pilgrim Fathers at Plymouth. The incorporation of the town was effected in 1668.

The founding of the first Baptist church was in 1663; and Thomas Willett, John Myles, and John Brown were the leaders in securing the grant from the Plymouth Colony Court, for the act of incorporation.

In the old countries of Great Britain the people were struggling for liberty—body, soul and spirit. They were heavily oppressed by the exacting laws of church and state. They were fined, imprisoned,

banished and otherwise punished because of their personal religious opinions and convictions and for nonconformity to the ritual and doctrines of the established order of government. They were taxed to support the religion they did not believe, nor accept. It was the same struggle that had been going on from the days of Magna Charta, in 1215, which in a measure had released their ancestors from feudal despotism, and was bringing them on their way to a recognition of the natural, inalienable rights of men. Little by little they were breaking the chains of medieval tyranny, and slowly, painfully emerging into the freedom of personal rights and privileges, sometimes by the means of reformation, again by revolution, red-handed and terrible. The same old struggle is still in progress, and must ever continue, until perfect liberty of spirit shall prevail on earth as in heaven. And if religion, or the lack of it, has caused more trouble and sorrow than any other human interest in this world, it must be simply because, as Thomas Carlyle said, "The chiefest thing about a man, or a nation of men, is religion."

Among those who fled from persecution in the old countries were first the Pilgrims, who came to Plymouth in 1620. They had separated from the church of England and were independents of a liberal spirit, and generally well-disposed toward others but more or less dominated still by those of the stricter sort. They were not filled with the spirit of the liberty of the gospel.

The Puritans, though not willing to conform, were still members of the Established church. They left England as good churchmen; but they proved to be very staunch Puritans, on this side of the ocean. They were strangely reactionary—looking backward, not forward! Their ideal was that of theocracy, not democracy—church and state were as one. Their spirit was that of Sinai; not of Calvary,—

Moses, not Christ. They believed in "the terrors of the law," and were consistent in their practice! "Toleration was to be trodden down as heresy, and the voice that should give utterance to the heterodox principles of soul-liberty was to be stifled, and its author thrust out into the wilderness, where none could be corrupted by its unholy sound." We should not be too hard against them—they were, no doubt, honest, but they were sadly mistaken. As Nathaniel Hawthorne said, "Let us thank God for having given us such ancestors; and let each succeeding generation thank Him not less fervently for being one step further from them in the march of ages."

Into such an atmosphere of the moral-spiritual life came the Baptists, Quakers, and the loyal but more liberal Church of England men and women, longing for and seeking a better country, in which to live out the spirit of the Gospel-law of liberty, in true relations of Christian fellowship. These are the true ones whose names we would honor—the forerunners of the signers of the Declaration of Independence, who stood up bravely under persecutions, sufferings, banishment, and hardships unspeakable, to win for us the God-given rights "to life, liberty and the pursuit of happiness."

Those whose names I have taken, as representing Apostles of Freedom, the subject of my thoughts, are Chadd Brown and Roger Williams; John Myles and Obadiah Holmes.

Born and brought up in Rhode Island, as were my parents and grandparents, my ancestors, both paternal and maternal, having been among the early settlers of the "Rhode Island and Providence Plantations," I feel a special, personal interest in this occasion.

Roger Williams was born in 1607, entered Pembroke College, Cambridge University, June 29, 1623,

taking his degree in 1626. There are conflicting statements concerning his parentage, etc. By some he is regarded as of Welsh origin; and others hold that he was of English blood. According to tradition, he studied law under his generous friend Sir Edward Coke; but later turned his attention to theology; following the strong natural bent of his mind. "From my childhood," he said, "now about three score years, the Father of lights and mercies touched my soul with a love for himself, to his only begotten, the true Lord Jesus, and to his holy scriptures."

But for some reason he became opposed to the liturgy and ceremonies of the Established church, and found himself on the side of the most radical Puritans.

The result was that he fled from Old England, and sailed for New England—practically banished from home and country, because he could not submit his conscience to the decrees of church and state. In a letter to a friend of his youth he writes of this: "And truly it was bitter as death to me, when Bishop Laud pursued me out of this land, and my conscience was persuaded against the national church, and ceremonies, and bishops, beyond the conscience of your dear father"—the latter referring to Sir Edward Coke.

He sailed from Bristol with his wife Mary in the ship Lyon, Dec. 1, 1630, and after a stormy, tedious voyage of sixty-five days, arrived off Nantasket, Feb. 5th following. Winthrop, governor of the Massachusetts Bay Colony, noted his arrival as that of a "godly minister."

But it is related that "No sooner had Williams set foot upon the shores of New England than he came in conflict with the ecclesiastical and civil authorities of the colony, whom he soon thereafter found arrayed against him, for asserting and maintaining with unwavering fidelity and aggressiveness those

principles which have immortalized his name as the champion of religious liberty."

He declined an invitation to serve as minister, in place of the pastor of the church of the Puritans in Boston. He accepted a call to minister to the church at Salem. The court of the colony of Boston interfered and he went to Plymouth.

Suffice it to say he was banished from these colonies, and in January, 1636, made his way through the wilderness to Providence, where he was kindly greeted by the Indians, with "Welcome, Englishman."

The Rev. Chadd Brown, the first settled pastor of the First Baptist church of Providence, who fled from the persecutions of the Puritans in Massachusetts, and went to Providence in 1636, was the ancestor of the prominent, prosperous line of merchants of that name, in that city, one of whom was the founder of Brown university; and for more than two centuries his descendants have been among the most distinguished citizens of Rhode Island. He departed this life in 1665; greatly beloved as pastor, honored as a wise counsellor in the Colony, and as a most Godly man.

Of the Rev. John Myles, the founder of the Baptist church of Swansea, Wales, which he transplanted, records and all, to Swansea, Mass., I need say but little. It was a unique event, and of never-failing interest. Under the protectorate of Oliver Cromwell, he had the freedom of his conscience and liberty to labor for the cause he loved, and he had built up a large church—300 members it is said. But on the restoration of the monarchy, and the enforcement of the act of conformity, he took a part of his followers and fled to America. Like all such, Baptists, Quakers, and loyal ministers of the Church of England, he was not wanted in Puritan territory, and he came first to Rehoboth, where there was no room

for him, and so he moved over into the borders of our town—now a part of Barrington, R. I., in 1663.

The Rev. Obadiah Holmes was born at Preston, Lancashire, England, about the year 1606, and came to this country about 1639. He is quoted as saying of his parents: "They wore faithful in their generation, and of good report among men, and brought up their children tenderly and honorably." In some letter, or other document, it is recorded that his father sent three sons through Oxford University; and the inference is that Obadiah was one of the three, for he was a man of learning.

Having been banished from Plymouth Colony, he went to Rehoboth, evidently hoping to find a home there in the church, but was not successful. In company with seven others he withdrew in peace from Rev. Mr. Newman's Rehoboth church. He was probably the first Baptist minister that came into Swansea. That was about 1649. He became the pastor of the First Baptist church of Newport.

In July, 1651, he was sent by vote of that church, with two others, to visit an aged and infirm man, who had belonged to that congregation, but was then residing at Swampscott. They were arrested, fined and imprisoned, and as he refused to pay the fine of thirty pounds, or to have his friends pay it for him, insisting that he was not guilty of any sin or crime, he was beaten thirty stripes, on his naked back, in the public square, in Boston.

His only offense was his demand for religious liberty. He did not believe in church and state. He stood for freedom of conscience and maintained it to the end. He died in 1682.

APOSTLES OF FREEDOM

By Otis Olney Wright

Chadd Brown and Roger Williams
John Myles and Obadiah Holmes

Oppressed by tyranny, in Church and State,
Distressed by growing evils of the times,
And lured by dreams of Promised Lands of hope:
The deep monitions of the vast unseen,
The zeal of great inspiring thoughts of Christ,
Perchance the stirring of contentious wills,
And migratory instincts of our race,
Conspired to mark the progress of their course—
Prophetic of a world-wide brotherhood.

Then forth into the wild new world untried,
They ventured on the flooding tide of life;
With clearer, brighter visions of the truth,
And larger thoughts of God, and man, and love;
As though a fuller measure of the grace
Divine were given to their willing hearts,
Because they heard the call, but to obey.

Thus moved, they sailed afar o'er stormy seas;
So led, amidst the wilderness they fared,
To meet the care-worn Savage in his tent,
With justice, friendship, and fraternal care,
Submitting meekly to stern magistrates
That ruled by force, and letter of the law—
The pioneers of equal rights for all;
But ever loyal to the Master's call,
Which bade them rather suffer wilful wrong,
Than prove unfaithful to the light within.

Of such high faith, and courage undefiled,
They stood unmoved, for liberty of soul,
Both civil and religious liberty,—
True ministers, sent forth to break the bands
Of social custom, bigotry of faith,
And legal consciences of the Puritans,
Who seizing freedom for themselves alone,
Became the fiercest tyrants over all!

The founders of a great and fruitful church;
And foremost in the foreign mission-field;
Apostles of the freedom of the Lord,
The right of conscience, liberty of speech,
And teachers of a purer cult of Christ,
The kingdom of the Spirit in the State,
The sure foundation of a nation's trust.

'Tis truth that maketh all men free,
And "Tolerance," the watchword of our Seal,
Which ripens into fellowship of love,
The perfect bond of unity and peace,
The balm that heals the wounds of schism and strife.

The faith of man is precious in God's sight,
And should be sacred held, by man to man;
Our hope of heaven too high for rival claims,
And Christian love, the fairest fruit of earth,
Too great for vain dispute, and selfishness;
For all is ours that is of Christ our Lord,
All truth, all hope, all works of love benign—
The blessed kingdom of all holy men.

As empires rise and fall, and all things change,
So may the outward forms of our belief;
We worship, only as we freely give
The homage of our spirits, bending low,
Whatever symbols may assist our souls;
But faith, and hope, and love doth e'er abide,
Our heritage from all the ages past,
The gift of life eternal and divine.

To us the mission comes with gathered force,
To all mankind, the call of heav'n goes forth,
To serve for God and man, with high resolve,
Exalting, everywhere, "the King of Kings,"
In whom all virtues, and all graces dwell—
The Son of Man, eternal Son of God,
The mystery of all true godliness,
The glory of the Spirit-guided life.

X. THE NEW VISION OF JOHN MYLES

By J. CROMWELL HUGHES

X

THE NEW VISION OF JOHN MYLES

IN THE DAYS of British Democracy, or the Commonwealth, Wales was privileged to possess a number of prophets who by their powerful ministry and their holy lives, withstood the tide of evil, characteristic of their age.

Giants like Walter Cradoc, Stephen Hughes, Vavasor Powell, Samuel Jones, Walter Prosser lived in that age, and not the least among them, in intellect, and godliness, in labor and success was a man sent from God whose name was John Myles, a hero who took a most prominent part in the religious movements of his country, and one of those who laid the roots of what we know today as Welsh nonconformity. It is not my intention to trace the history of this remarkable man, but merely to emphasize in a very brief way the remarkable significance of the vision that came to this godly man. Because of his faithfulness and obedience to this vision, we shall consider how he contributed to the progress and development of Baptist principles in Wales and indirectly in America. We shall find him to be a reformer of the most progressive type, a bold and courageous leader, a practical thinker, and a scholar

in work and accomplishment, a divine in the midst of the fiercest spiritual battles of our religion.

John Myles' one great aim in life was to build the body of Christ—this church—according to the original pattern. This was the new vision which came to him.

Let us first of all sketch his history in a very brief way up to the time he united with the Baptists in 1649.

John Myles was born in 1621 at Newton, Herefordshire, the Newton that lies between Clifford and Bodorddyn. We know hardly anything of his childhood life. The first reference to his younger days, is that of the record of his registration at the University of Oxford thus:

> "Myles, John. S. Walter of Newton. Co. Hereford. pleb. Brasenose Coll., Matric. 18, March, 1635-6. Age 15."

It can be reasonably gathered that he was from an honorable family, or else he could not be sent to Oxford. The fact of his matriculating so early also proves that he was well educated. A mist hangs over his college life. From Oxford he went to Gower, Glamorganshire, S. W. He was there during the Civil War, and very likely took a prominent part as an officer in Cromwell's army. His sympathy we know was with the "Roundheads" and he strongly objected to "The Divine Right of Kings." Though it was in 1649 that he made his appearance in South Wales, as a prophet, and that with the suddenness of Elijah, we are certain that he was preaching before this time. It seems that his ministry commenced about 1645. All his relatives were probably zealous churchmen, and his parents doubtless intended that their son should follow the priesthood, but we have no record that he ever received holy orders, as the Episcopacy had been overthrown by the ordinance of the Government by the year 1646.

We believe that the most probable reason for his appearance in South Wales, was that like many sober-minded young men of that age, John Myles left the University, as an enlightened nonconformist and in the zeal of his spirit, and from pure love of his work, he hurried toward Gower, to serve his own nation, by the will of God in the ministry of the word.

A most important step in the evolution of John Myles was his uniting with the Baptists in 1649. What a prominent year! Strange and marvellous the changes that had just been brought about at this significant time. In the church, Prelatism, the Convocation, The Articles, The Common Prayer Book, had all been overthrown. Politically, Charles the First had been executed, the House of Lords had been destroyed, the Commonwealth had been ushered in with pomp and glory. Truly this was the most revolutionary period in the history of the Kingdom. Having awakened from the sleep of ages, the country now had put on the robes of her strength and set out to fight the battles of liberty and to conquer. After clearing the ruins of the things that are shaken, there began the laying down of the foundation of the new building and John Myles was as it seems, predestinated to take an important part in the religious life of the principality, and in every way he was well fitted by grace and education to be one of the chief craftsmen in the building of the beautiful temple of nonconformity, a temple which stands today in all its glory, and has for its bishop and leader the most eminent and popular statesman in the British Isles, the Hon. D. Lloyd George, Chancellor of the Exchequer, a prominent Baptist and an Ex-President of the Welsh Baptist Union.

About the early part of 1649 we find John Myles with his friend Proud making an historical visit to London. In the book of the Ilston MS. records we read as follows concerning this visit:

"We will begin to declare how He began his work. He chose not the mighty and most eminent (for He needed not the help of man) but he first manifested his will to our Brother John Myles and Thomas Proud, who being compared with others, are in the eyes of men far inferior to many in those parts, especially in natural parts and abilities, that the work might more eminently appear to be of God alone.

"Now those brethren were carried by a good hand of Providence to London (and after our brethren there had spent a day or two to seek the Lord that he would send laborers into the dark corners and parts of this land) from whence (that is to say, from that church wherewith Bro. Wm. Consett and Edward Draper then walked, now meeting at the Glasshouse, Broadstreet) they were again recommended into these parts after a fortnight's time, or thereabouts, and it pleased the Lord to give some earnest of his design to gather a people to himself to walk in communion with these his servants."

It seems that it was a general rule of the London churches at this time to send messengers and delegations to the country in order to plant new churches.

There was another church which sent a delegation to Wales, viz: The General Baptists of Bell-Alley, London, of which Thomas Lamb was the chief minister. Here is a record from Taylor's "History of General Baptists":

"There were several popular and useful preachers at that time in the church, who laboured much in spreading the Gospel. Nor did they confine themselves to their own neighborhood; but preached in various places in the city, and frequently went into distant parts of the Kingdom with the same design. The church used to send the ministers forth, by a regular church act, to preach the Gospel in dark places. In this manner they expended their exer-

tions not only into most of the Counties of England but even to Wales."

This record proves that these delegations came to Wales long before the time of John Myles. It was through the instrument of the General Baptists that the distinctive principles of the Baptists were preached in Wales before the beginning of the Civil War. Still it remains a fact that the credit of establishing the first church of Baptized believers in Wales, belongs to John Myles. It was he who saw the plan of the house in God's own word, and he formed his disciples as churches according to the plan of the scripture, though there were many baptized believers in Wales before his time such as Howell Vyshan and his people in Olclion in 1633, William Thomas and his people in Llanfoches in 1639 and Hugh Evans and his people in Radnorshire in 1646.

John Myles entered upon his work with the ardour and zeal of Elijah. His new ideas had taken a strong hold of his nature, and had sunk into the depths of his soul as principles which gave a higher impulse to life, and a more excellent aim for his new vision. To him was given a clear vision of the spiritual nature of the church of our Lord Jesus Christ and he understood that entrance to the Kingdom of Christ was conditional, not through any flesh relation, but as the result of a change wrought by the Spirit of God in the heart of man at his conversion and in his regeneration.

In the light of His word he saw that a congregation of believers in the Son of God, baptized by burial in water, on the confession of their faith, constituted a church. He also saw that baptism and holy communion were ordinances belonging particularly to the church and that the law of the church placed baptism before communion.

To a man of the earnestness and conviction of John Myles, such a vision put an end to all disputes.

Baptism and the Lord's supper were to him the positive institutions of the Christian religion. They stand not as moral duties which exist as eternal necessities but as special and positive precepts of the Great Founder of Christianity. If these ordinances had not been divinely ordained for observance, there would be neither necessity nor meaning, in yielding submission to them but, being appointed by the Lord himself, it is of vital importance that they be obeyed in the manner and order specified, and observed by the subjects intended by the Lord Jesus Christ. The distressing fact that men have changed the act, the subjects and the order of their administration does not in the least affect our responsibility to observe them according to the original plan. "Thou hast commanded us to keep thy precepts diligently." It was his loyalty to these views that helped John Myles to hand over to his fellow Baptists in Wales his greatest and most worthy contribution. This was his ambition at the commencement of his great work. He was before a Puritan, but now he is a Baptist, and as a Baptist he is more of a reformer than when he was a Puritan.

It is because of his noble and unswerving efforts along these lines that we today recognize John Myles as the father of Welsh Baptists. Let us now see how John Myles' loyalty to these convictions worked out. The Lord prospered his work wonderfully. A contemporary poet characterizes the state of Wales religiously at the time of John Myles' ministry as

"A Spring a Spring
Our head is high
Our Summer nigh."

Great success followed his untiring efforts as these figures testify:

In 1651, forty were added to the Ilston church, in 1652, forty-one were added, in 1653, thirty-three more were received, in 1654, twenty-five entered the

membership, and by the year 1660, 263 had united the names of whom are in the book of records. A glorious record! Would to God, that every church of today could show such a record. I thoroughly believe that such a record is possible to all loyal messengers of the truth of God. But if we swerve to the right or to the left, God will withhold his blessing.

I now wish to emphasize the significance of this loyalty on the part of John Myles, loyalty to what he believed to be true, as revealed in the history of The Baptists of Wales from his time even down to the present day.

A very conspicuous result of this loyalty is to be seen in the continued unity of the Welsh Baptists for the next 250 years. The foundation of the Baptist Church in Wales as laid by John Myles has remained to this day. So true and firm was it established, that during all this time we have had only one kind of Baptist church in Wales, with the exception of the few Scotch Baptists in North Wales.

Wales has never been called to settle the differences between General and Particular Baptists as our brethren in England have. This fact as a glorious tribute to the genius and strength of John Myles. Nobody in the world today can sing that glorious hymn with such conviction and harmony as the Welsh Baptists can:

> "The church's one foundation
> Is Jesus Christ her Lord
> She is his new creation
> By water and the word.
> From heaven he came and sought her
> To be his holy bride
> With his own blood he bought her
> And for her life he died"

Or that other glorious hymn:

"Planted in Christ, the living vine
This day, with one accord
Ourselves, with humble faith and joy
We yield to Thee, O Lord.

"Joined in one body may we be
One inward life partake,
One be our heart, one heavenly hope
In every bosom wake.

"In prayer, in effort, tears and toils
One wisdom be our guide.
Taught by one spirit from above.
In thee may he abide.

"Complete in us, whom grace hath called
Thy glorious work begun,
O Thou, in whom the Church on Earth,
And church in Heaven are one."

The next contribution of John Myles to the Progress of The Baptists of Wales is a direct result of the striking executive ability of this wonderful man. He was in every sense a Missionary. He was not satisfied to see his own church growing into a large and prosperous church. This vine must spread out in glorious branches, and so before the end of 1650, through the direct efforts of John Myles, we find the three churches of Ilston, Llanharan and Gelli meeting in one association at Ilston, November 6 and 7, 1650, to confer upon general matters pertaining to the churches.

This was the first association ever held in Wales. Many others followed. Only a Welshman brought up among the Baptist churches of Wales can have any conception of the wonderful results of this important step of forming an association. These associations have continued until this day, with unbroken regularity, and they are the "field days" of Welsh Baptists.

To try and describe the enthusiasm, and the Spirit's power manifested in these gatherings is beyond my ability. Two days are set apart in which no work is done throughout the whole district. Part of the first day would be devoted to connexional business, and at this conference most of the ministers and a large number of "laymen" would be present. The meetings are generally held in summer, as the preaching services are invariably held in the open air.

On the second, the great "field day," four services are held, and during the day, ten or twelve sermons are preached. A stage is erected in a convenient field usually on a gently sloping ground, so that the vast congregation of ten to twenty thousand may have equal facilities for seeing and hearing. And the preaching is such as only Wales can produce. It is a most noteworthy fact that the greatest product of the Welsh Baptists, the immortal Christmas Evans, the one-eyed preacher of Wales, preached his last Welsh sermon in the mother church of Wales, the Bethesda Baptist church of Swansea, the original Ilston church, and a few days afterwards he was buried in the cemetery of this same church, where John Myles was the first pastor and where Christmas Evans' monument stands today. He preached his two last Sermons in this church on Sunday, July 15, 1838. He preached on Monday evening in English at Mount Pleasant Chapel, a daughter of the Ilston church.

After his sermon, he said coming down the pulpit stairs, "This is my last sermon." That night he was taken very ill and so continued until Thursday, when he consented to send for medical aid. The two Baptist ministers of the town visited him. He thanked them for their kindness, and then added, "Brethren, I am leaving you; I have been labouring in the sanctuary for fifty-three years, and my confidence and consolation at this crisis is, that I have

not labored 'without blood in the vessel.' Preach Christ to the people, brethren. Look at me in myself, I am nothing but ruin, but look at me in Christ, I am heaven and salvation." Then he repeated with much force four lines of one of his favorite hymns in the Welsh language.

> "This the robe so bright and glorious
> O'er my naked spirit thrown
> So that I no longer tremble
> To appear before Thy Throne."

Then waving his hand, he said in English—his imagination in death still strong as well as sanctified, "Good-bye—Drive on!" Thus Christmas Evans died, July 19, 1838 at the ripe age of 72, after a life of glorious warfare "on the high places of the field." He had addressed 163 Association gatherings. Christmas Evans was a Paul in labour, a Bunyan in imagination and a Whitefield in eloquence. He with John Myles did more than any other Baptist to fill the principality with the radiance of the pure gospel, and to make the Welsh one of the most religious nations on the face of the earth.

Some notes of his last sermon have come down to us. The text was "Beginning at Jerusalem."

"At Jerusalem Lord?"

"Yes."

"Why Lord, there are the men who crucified Thee. We are not to tell it them?"

"Yes, preach it to all."

"To the man that planted the crown of thorns and placed it on thy head?"

"Yes, tell him that from my degradation he may obtain a crown of glory."

"Suppose we meet the very man that nailed thy sacred hands and feet to the cross, the very man that pierced thy side, that spit in thy face?"

"Preach the Gospel to them all, tell them I am the Saviour, that all are welcome to participate in the blessings of my Salvation, that I am the same Lord over all, rich unto all that call upon me."

John Myles was indeed a great reformer and a great preacher. He consecrated himself to the great work of his life. He was a great thinker, a great scholar and a great divine. He was a leader in all things. It was the consecration of a prophet and the holiness of the priest that secured to him the authority of the King. Enemies he had galore, but he withstood them all like a true soldier of the cross. It is not within the scope of my subject to speak of his labors in the New World, to which he and a portion of his church congregated about 1662. All we would say is that his life in his new home was but a repetition of his life in Wales. He labored there with the same courage of his convictions. He suffered in America as he did in Wales. Fleeing from one storm he encountered another. He appeared often before the court because he preached the gospel. After fighting a good fight, as a good soldier of Jesus Christ he cast off his armor and received a sceptor instead of his sword, February 3, 1683. He raised his own monument in his life, and like Moses—"No man has known his grave unto this day" but his name will remain engraven, endeared and beloved on both sides of the Atlantic. Rich fragrances of his consecrated remembrances will be carried down o'er the waves of many centuries. The responsibilities of the young Baptists of today are tremendous because of the glorious inheritance they have received from their fathers.

Shall we again be equal to our opportunity? The power to sustain us must come from God. Every new earth in the past has come by the way of heaven. The "new vision" of John Myles came that

way. Power belongeth to God, power sufficient for us to accomplish all He commands us. We need a living faith in a personal God. And this after all is a distinctive Baptist principle. "Baptists can claim to be the sole denomination which builds its entire system consistently upon the spiritual experience of the new birth as its basis." Such a faith in such a God will keep us from trembling lest the Word of God be taken away from us. There is a very expressive call to the church as rendered in the Welsh Bible—"Climb higher, thou heraldess of Zion, to a very high mountain." This is the call of the Leader from epoch to epoch and as we in different sections of the church become nearer one to another, following the Christ we shall soon reach the grand level plateau which is not far away, where we shall all meet as one Christian brotherhood in the purer air and with the broader outlook of the "new earth, whereon dwelleth righteousness," which we are all helping to bring in, under the leadership of Jesus, the only King and Saviour of all men.

XI. THE WELSH ELEMENT IN AMERICAN BAPTIST DEVELOPMENT

By HENRY K. ROWE, PH.D.

XI

THE WELSH ELEMENT IN AMERICAN BAPTIST DEVELOPMENT

GOD chose the weak things of the world that he might shame the things that are strong; and the base things of the world and things that are despised did God choose, yea and things that are not, that he might bring to nought the things that are." With these words Paul described to the Corinthians the beginnings of Christianity. With these same words we may characterize the beginnings of Welsh Baptist history both in the old world and the new. The Baptist folk were but a handful upon the mountains when they were persecuted by the Stuart Kings of England, arrogant princes on their recovered throne. They were few among the settlers who civilized the American coast in the seventeenth century, but they gave certain strains of character to the American nation that augur well for its future.

It is remarkable how much the small peoples have contributed to the making of history. Leave Greece out of ancient history, and England out of modern times, and Japan out of contemporary politics, and how much of historic importance is gone. Remove from the composite American stock the

Puritan strain, the Scotch-Irish blood, and the Huguenot influence, and a large part of its excellence would be lost. Among these racial and religious elements belong the Welsh Baptists.

Wales is a small and meagre land. The traveler who steams up the Irish sea and sees dimly its gray coast lying on the eastern horizon feels no thrill of emotion at the sight and hurries past to Liverpool and London. Its soil has never been reddened with the blood of those who were fighting one of the decisive battles of the world's history. Its crowning crags and pockets in the hills have never been immortalized by a Walter Scott, as has its neighbor to the north. It boasts neither classic architecture nor world-famed statues or paintings. Long time it stood on the frontier of the world's life, facing the West and an unknown sea, until it should be summoned to send forth its sons and daughters to plant the banner of the cross in the land of promise. Yet Wales has had a worthy history. Griffith and his Britons fought bravely against Harold the Saxon, and Llewellyn against Edward the conqueror; and the eldest son of the English king is proud to bear the title of "Prince of Wales." In these latter days Wales has given a chancellor to the government of the British empire. Her men have risen above the geographical inferiority of the hill-girt principality. On this side the sea they have been one of the moulding forces of a great nation.

The migration of Welsh Baptists to America began in the second period of Puritan emigration after the experiment of the Commonwealth had failed, and Charles the Second had been welcomed back to England. With the restoration of monarchy came the restoration of episcopacy, and king and bishops were not disposed to be tolerant to Independents whether in England or Wales. The unhappy Welsh dissenters continued intermittently the emi-

grant movement in connection with the Quaker settlement of Pennsylvania, even into the period of Scotch-Irish settlement in the eighteenth century. It was not an extensive migration. The Welsh were never a numerous people, and while dissenters outnumbered Episcopalians in Wales, they were divided into many sects and Baptists were few. But Episcopalian repression was stern. Hiding in the mountains and among the rocks, meeting for religious services at night, Baptists were whipped and fined when caught, and their property frequently was confiscated. For this reason so many went oversea that a denominational decline set in at home.

The story of the first Welsh Baptist settlement is not a long one. While Oliver Cromwell was winning his victories over the English king, John Myles was learning to preach in Wales, and in the year of the execution of Charles Stuart, Myles was founding the first Baptist church in the principality of Wales. So zealous a leader was he that within eleven years he had added two hundred and sixty members and helped to organize other churches, but in 1662 he deemed it best to sail with a few companions for the colonies, and in the next year founded a village and church in a locality not pre-empted by other settlers and where, as a Baptist historian joyfully recalled some years ago, "no church of the Pedobaptists has ever been established to perplex and fleece them."

The Welsh settlement was within the border of the Plymouth jurisdiction and the Plymouth people had been doubtful about the duty of hospitality, but had satisfied their own consciences and those of the less friendly Massachusetts Puritans by pushing the Baptists over the edge of Pilgrim settlement, but permitting them to locate on the border within hailing distance of their Rhode Island brethren. It had been possible therefore for John Myles to establish there the new church of Swansea, first of the Baptist faith in

Massachusetts. Only one other member besides himself was Welsh, but Myles was the moving spirit of the church and settlement. The new town prospered. Ten years later a school was founded, and Myles added to his duties those of a schoolmaster. But King Philip's war broke out, and the first blow fell upon the Swansea Baptists. Myles made his way to Boston, and for a time was acting pastor of the new church in this city. Later he returned to Swansea, and died in the pastorate in 1683. His name is preserved by his illustrious descendant, General Nelson Miles of the United States army. John Myles left his personal impress upon the Baptists of both Wales and America.

The Swansea church never filled a large place in American Baptist history. It was liberal in its fellowship, but it was out of friendly touch with paedobaptist churches, and there were few Baptist neighbors. Indirectly it aided Baptist development, and it was the mother of several churches, including Warren, Rhode Island, and a church in Dutchess County, New York, where a Swansea colony settled in the eighteenth century. It is an item of interest in passing to recall that Ephraim Wheaton, third pastor of the Swansea church, was a Welshman, and Henry Wheaton, the famous jurist, was his descendant.

Far more important than the Swansea settlement in the history of American Baptists is the Philadelphia centre. We here in New England are fond of harking back to Roger Williams as our great ancestor in the faith. We congratulate ourselves that here in New England were the earliest churches, the first Baptist college, and one of the early associations. We are proud of President James Manning, of Hezekiah Smith, the famous Baptist chaplain and evangelist. But we overlook the fact that except for Roger Williams all these results we owe to the Welsh Baptists who organized the first churches in Pennsylvania.

While we rejoice over our inheritance, let us give the founders their due.

What boots it that a few scattered Baptists found homes on the Delaware river after Penn established his colony, that a small number of Welsh men of like faith made a settlement at Pennepek, near Philadelphia, and that these few persons drew together in the first permanent Baptist church in that region in 1688? Great events were taking place that year in England. The people, jealous of their political rights, were rising in their might and hustling James Stuart, the Catholic king, across the sea. Glorious in the annals of British freedom was the revolution of 1688. But the germ of religious liberty and progress in America was planted in that Welsh Baptist church of Pennepek that ought to make the year memorable in American history.

It is only in imagination that we can picture the departure of the Welsh emigrants from the land that had given them birth, for their Delftshaven is not conspicuous in history. We know nothing of their voyage, as the log of the Mayflower tells us of the Pilgrims. But they were fortunate in arriving in a hospitable country, and in finding earlier settlers as neighbors. The church became their social centre. They were a deeply conscientious people, and particular about their religious worship. They were fortunate in having as pastor the son of the well-known Benjamin Keach, Baptist preacher in London, but they were unfortunate in their disagreements about certain religious beliefs and customs. Some were uncompromising in their predestinarianism, others were milder in disposition. Some wished to introduce the practice of laying on hands as well as baptizing when admitting to church membership, while others did not favor the practice. Most would worship God without the sound of music, but certain persons preferred the use of psalms. There was dif-

ference of opinion as to whether Saturday was better than Sunday for divine worship. For this reason some who would have settled among them remained temporarily at Pennepek and moved on to broader pastures.

Most significant about the Pennepek church was its unusual organization. As the only Baptist church in that region it included in its membership many individuals who could not easily meet with the congregation. That they might not be without the privileges of fellowship, quarterly meetings were held at four different points in succession, while only the one church existed at Pennepek, and Pastor Keach held evangelistic services here and there as opportunity served. Out of these two practices developed two of the leading characteristics of American Baptists. In spite of their emphasis on the religious independence of individuals and churches they have valued the privilege of association, and while maintaining regular worship at fixed stations they never have forgotten the importance of itinerant evangelism.

The opinions and practices of the Pennepek church were influential out of all proportion to the size of the church, because Baptist organization was in its formative period in America. It is well to remember that in a loosely organized denomination like our own a single church or individual, however obscure, may initiate an idea or an action that will find imitation in locally independent churches and become in time a real contribution to the growth of the denomination. In a very true sense such a flexible denomination as the Baptists is always in a formative period. Two hundred and twenty-five years ago it was the privilege of the Pennepek Welshmen to make history for the new humanitarian colony of Pennsylvania. Just a hundred years ago Boston Baptists took the initiative in a foreign missionary

enterprise that was the means of creating a real denominational spirit among Baptists in America. Would to God that this anniversary might serve as a call to Baptists to bestir themselves to a new era of achievement in the cause of the kingdom of God.

Experience soon taught the Pennepek church that it was expedient to organize the remoter groups of Baptists into distinct churches, but that the fellowship which had existed was too good to lose. The quarterly meetings had been merely mass meetings in character, but these meetings developed into an

HOME OF THE PENNEPEK CHURCH FROM 1707 TO 1731

association of churches. It was in 1707 that delegates were definitely appointed to meet in conference, as English Baptists had done already, for the discussion of common problems, and for the promotion of Baptist fellowship and evangelism. At the first session of the association the new organization ex-

tended its good offices to the churches to act as umpire in local disputes, but it was the common opinion that it had no right to exercise authority over any church. Sixty years later the Philadelphia Association introduced the custom of exchanging letters and delegates with associations in other colonies. By that time the parent association included more than twenty-five churches in Pennsylvania, New Jersey, Delaware, New York, Connecticut, Maryland, and Virginia.

The strongest church in the group was the Welsh Tract church. This was organized in Pembrokeshire, Wales, in 1701, but the whole organization was transferred to Pennepek the same year. Because of controversies among the local Baptists the colony removed to a Delaware county where it had obtained a grant of thirty thousand acres. There a flourishing settlement was made, and the church became a powerful influence. It favored the practices of psalm singing and laying on of hands, and was instrumental in extending the custom among Baptists throughout the middle states. The use of a church covenant was similarly extended. In 1737 the Welsh Tract Company sent out a colony to South Carolina, where the Welsh Neck church was organized the following year. This was one of two churches to organize the Charleston Association. It was likewise the mother of the first Baptist church in North Carolina. It founded the Great Valley church in its own region of country, most of whose pastors and members came from Wales. It supplied "gospel privileges" to a few Welsh who had organized a Baptist church at Brandywine.

It is not necessary to follow in detail the fortunes of the separate churches of the Philadelphia centre, but it is important to realize the profound influence that this group of Baptist churches had through its association on the Baptist denomination in America.

In that day the Philadelphia Association filled a larger place relatively than does the Northern Baptist Convention today. It was the dynamo that energized missionary effort in the South, an enterprise which created religious character and Baptist preponderance in that region. It stimulated higher education among the Baptists of the tidewater colonies, culminating in the establishment of the college in Rhode Island. It served as a model for the organization of other associations of churches both north and south. It produced able men who became leaders wherever the Baptist cause had made its way.

The evangelization of the southern colonies was regarded as an important part of the business of the association. The records are freely sprinkled with statements that prove the energy and effectiveness of the evangelists. John Gano and Benjamin Griffifth were among the early missionaries in Virginia and North Carolina. Griffith was of Welsh descent, and was eminent in the Philadelphia group as secretary of the association and compiler of the history of the churches. Evangelists like these were successful in forming churches which soon grouped themselves in associations. In 1756 one of the new churches in North Carolina wrote to the Philadelphia Association that it was "under clouds of darkness" and desired "helps to settle the church, and rectify what may be wrong." In 1766 the Ketokton Association was formed in Virginia and adopted the Philadelphia Confession of Faith, which became a model for southern churches and established them firmly in Calvinistic doctrine.

At the middle of the eighteenth century Oliver Hart went from Philadelphia to Charleston, South Carolina, and there for thirty years he made the church a prominent centre of Baptist interests in that state and beyond its borders. Other churches in South Carolina received pastors from Philadelphia

The Charleston Association followed the example of the Philadelphia Association in evangelization and obtained John Gano as its missionary. Charleston Baptists were noted for their patriotism during the Revolution. Hart was an agent of the Council of Safety, and Furman who became for forty years the leader of southern Baptists was so zealous as to cause Lord Cornwallis to offer a sum of money for his arrest.

It was a Welsh Baptist of Philadelphia, Morgan Edwards, who was most instrumental in the founding of Brown University. Edwards was born in Wales, educated at a Baptist seminary in England, and after pastorates in England and Ireland he became settled over the Philadelphia church in 1761. Isaac Eaten, a Baptist pastor of Welsh descent, already had started a Latin grammar school in New Jersey at the suggestion of the Philadelphia Association, but Edwards was more ambitious. The next year after his settlement he proposed a college to the association, the next year James Manning visited New England in its interest, and presently the churches everywhere were asked to contribute to its support. Manning was a New Jersey Baptist, and became the first president of the college. Hezekiah Smith, who scoured the South country in support of the college, was a chaplain in the American army, and a successful pastor and evangelist in northeastern Massachusetts, was also from the Philadelphia Association.

Morgan Edwards holds a conspicuous place in American Baptist history not only as pastor and promoter of the college, but as an historian. He travelled through all the colonies collecting materials on Baptist history, and himself met the expense of printing abstracts of the minutes of the Philadelphia Association. Edwards was the father of a proposal which ought not to be omitted in the history of Baptist consolidation in America. One hundred and

thirty years before the organization of the Northern Baptist Convention he suggested a plan for uniting all American Baptists in a representative body by incorporating the Philadelphia Association and enlarging its constituency to include in it one delegate from each Baptist association among the colonies. This proposal was not approved; if it had been Baptist interests might have been extended even more effectively in all parts of the country.

The Philadelphia Association performed a useful service for Baptists generally by issuing in 1742 a Confession of Faith and a pamphlet on church discipline, which were printed as a single volume by no less a person than Benjamin Franklin.

This association was among the temperance pioneers in America. In 1788 it was resolved that "the association, taking into consideration the ruinous effects of the great abuse of distilled liquors throughout this country, take this opportunity of expressing our hearty concurrence with our brethren of several of the religious denominations, in discountenancing it in future, and earnestly entreat our brethren and friends to use all their influence to that end, both in their own families and neighborhood, except when used as a medicine"? Thirty-two years later in the same city of Philadelphia, on the spot where the association had been formed, and the first educational institution planned, was organized the historic Triennial Convention for the furtherance of the missionary enterprise so bravely commenced by Adoniram Judson. It was the board of this same convention that four years later established the first Baptist theological seminary in the country, with its earliest sessions in the same city of Philadelphia.

The most conspicuous contribution made by American Baptists before the nineteenth century was their insistence on the principle of religious liberty.

This principle had animated the Welsh Baptists who came to America to escape persecution. Philadelphia Baptists did not suffer persecution but they aided the oppressed north and south. Massachusetts was slow to place all sects on an equality of privilege, and the Warren Association agitated for full freedom. Virginia also was reluctant to recognize the rights of Baptists. When the Continental Congress met in Philadelphia in 1774 to consider British grievances, the Philadelphia Association co-operated with the Massachusetts Baptists in presenting their cause to a meeting of statesmen. Among those present were Morgan Edwards and Samuel Jones, and James Manning presented a memorial in which he declared: "Surely no one whose bosom feels the patriot's glow in behalf of civil liberty can remain torpid to the more ennobling flame of religious freedom. The free exercise of private judgment, and the unalienable rights of conscience, are of too high a rank and dignity to be subjected to the decrees of councils, or the imperfect laws of fallible legislators.....We claim and expect the liberty of worshipping God according to our consciences." Liberty was not granted, however, and in 1775 the Warren Association attempted to unite the Baptists of all the colonies against religious oppression, but without success.

The Baptists of Virginia worked through a General Committee for their liberty, and put themselves on record "that every person ought to be left entirely free in respect to matters of religion." Scarcely had their contention been won before the question of religious liberty in the new nation came forward. The new constitution was before the states for ratification. It was an instrument of government which would limit state action. It was important that its provision should be just and righteous. The committee of Virginia Baptists raised the query whether the right of religious liberty was sufficiently

secured, and decided in the negative. The committee appealed to Washington, reminding him of past troubles in Virginia, but expressing confidence in his leadership. He replied by complimenting the Baptists on their patriotism. In spite of vigorous opposition from Massachusetts and Connecticut, the Constitution was amended to read:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the government for the redress of grievances."

In those worthy enterprises and others that developed out of them men of Welsh birth and descent were conspicuous. Several family names hold a noteworthy place in the catalogue of leadership. The Morgan family included Abel Morgan, Sr., one of the pioneers and pastor of the Pennepek church for many years. He was able to pour oil on the troubled waters of controversy, and to strengthen the faith of the wavering. He was one of the earliest advocates of an educated ministry, and contributed to Christian scholarship a Bible concordance and a confession of faith in the Welsh language. His younger brother Enoch was the third pastor of the Welsh Tract church. Abel Morgan, Jr., was born in the Welsh Tract and became a well-known Baptist leader. He enjoyed the title of a "Bible divine," and conducted a famous controversy over Bible baptism with Dr. Samuel Finley, later president of Princeton College. A fourth eminent leader bearing the Morgan name was Thomas J. Morgan, professor of homiletics and of church history at Morgan Park, general in the Northern army during the Civil War, and later a home mission secretary and a commissioner of Indian affairs.

A second illustrious name is that of Thomas. Benjamin H. Thomas, father and son, were both

pastors in Pennsylvania, descendants from a Welsh minister. Benjamin and Evan J. Thomas were two of five ministerial brothers who came to America in 1832. Both found service in the middle West. One was an educator in Arkansas, colonel in the Civil War, and a western secretary of the American Bible Union. The other was pastor in Illinois for thirty years. Benjamin D. Thomas was a prominent pastor in Philadelphia. Forty years ago David Thomas was a pioneer evangelist in Virginia and Kentucky.

The Jones family was numerous and of great distinction. Perhaps the greatest of them all was Samuel Jones, born in Wales, educated at the University of Pennsylvania, and a very successful pastor of the Pennepek church for the half century between 1763 and 1814. He was not only one of the leading preachers of the denomination, but at the same time a scholar and a man of affairs. Besides his pastoral duties he was for thirty years at the head of an academy where he gave theological training to not a few young men, and on the death of President Manning he was invited to become the head of Brown University, but declined.

David Jones, his contemporary, was distantly connected with the Morgan family. He joined the Welsh Tract church, was educated by Isaac Eaton at the Hopewell Academy, and became a preacher in New Jersey and Pennsylvania, and for a time moderator of the Philadelphia Association. He was noted for his American patriotism and had the unique distinction of serving as chaplain in both the Revolution and the War of 1812, the latter when over seventy years of age. A younger David Jones was the successor of Samuel Jones in the Pennepek pastorate. Evan Jones had a career of fifty years as missionary among the Cherokee Indians. Henry V. Jones was pastor in New Jersey, financial secretary

of Peddie Institute, and a district secretary of the Home Mission Society. All three of these were natives of Wales.

Horatio G. Jones, father and son, were alike prominent, the father as a minister for forty-five years and the first to receive the degree of Doctor of Divinity from Bucknell University, the son as a layman, active in historical societies and in connection with educational institutions, a state senator in Pennsylvania, and a champion of religious privileges for the Seventh Day Baptists. Each was for years clerk, moderator, and president of the trustees of the Philadelphia Association. Another son was a judge, and colonel of a regiment that he raised for Civil War service. Philip L. Jones, until recently book editor of the American Baptist Publication Society, belongs in the same list.

The Rhees family has a place with those already mentioned. Morgan J. Rhees, Sr., came from Wales at the end of the eighteenth century, and was an eloquent evangelist in the South and West. His son and namesake was the first secretary of the New Jersey State Convention and a corresponding secretary of the American Baptist Publication Society. He received the degree of Doctor of Divinity from the University of Rochester. Rush Rhees, as professor at Newton and president of Rochester, needs no prolonged mention.

John Williams was an immigrant from Wales in 1795 and gained a reputation as the successful builder of the Oliver Street church, New York, during a period of twenty-seven years. His son was William R. Williams, pastor of Amity church, New York, historian, and religious writer, and was called sometimes the "Robert Hall of America." The line of descent is worthily maintained by Rev. Leighton Williams of Amity church and the distinguished lawyer and Christian leader, Mornay Williams.

Benjamin Griffith the elder was a half brother of Abel Morgan, and one of the earliest pastors at the Philadelphia centre. Benjamin Griffith the younger was for many years secretary of the American Baptist Publication Society and known the country over as a Sunday-school leader.

Most of these are but names to us today, but we cannot place bounds to the influence of the men themselves in various departments of Christian activity. To them must be added individuals who have helped to give dignity and honor to the Welsh name in this century. William Shadrach was born in old Swansea, but became a pastor in Pennsylvania, and his name was a household word in Pennsylvania homes after 1860. He assisted in founding Bucknell University, was a corresponding secretary of the Publication Society, and received the degree of Doctor of Divinity from Colgate.

A. J. Rowland is known far and near for his contributions to Sunday-school study as secretary of the Publication Society. E. E. Chivers gave character to the Baptist Young People's Union while its secretary. John P. Greene as president of William Jewell, and John H. Harris of Bucknell have shed lustre on the fatherland of their ancestors, and served long the denomination for which their fathers sacrificed. R. M. Vaughan as Newton professor perpetuates a name honored in the early annals of Welsh Baptists. These do not forget the heritage that has come to them from the mother country, from the first Baptist church in this commonwealth, and from that energetic group that centred about Philadelphia. Welsh Baptists in America have been characterized by their zeal for evangelism, that planted the wilderness with churches, and that was an earnest of the later home and foreign missionary undertakings; for their reverence for the word of God speaking a divine message from the pages of the Bible; for education in the best

things, that Baptists might take their place beside others and assume efficient leadership; for liberty to think and to teach the truths that history and experience had brought to them. Full mightily and worthily they wrought as men called to do the perfect will of God.

History, like art, is of small value in itself. Its role is that of an inspirer to future endeavor. It must call forth in those who read its story a spirit of consecration to noble purpose, of determination to fill a worthy place in the present generation. The passing years have taken their toll of those who gathered on the American shore from many nations and stood shoulder to shoulder for liberty and faith. One after another the sons of Welsh Baptists have played their part and joined the hosts invisible. Their record stands unchanging as the hills that gave them birth.

Some day we too shall pass on and leave our record for the generations that are yet to be. Have we today lost the power or the will to make contribution to the advance of the church? Here at the gateway of a new immigration shall not we in adequate fashion give Christian welcome to those who have heard the call of America? Have not we something to offer for the solution of the problems of our own day in city and country? Cannot we speak so that we shall be heard until schools and churches awake to the deficiencies of religious and moral education? Shall we glory in our past contribution to religious liberty, while we forget that such liberty is of little worth unless religion itself is vital in daily experience, unless the Spirit of God breathes with mystic touch upon our human souls? Today as we recall the contribution to history of our Welsh brethren, shall not we find some task that is worthy of those who have preceded us, of this present hour of memorial, and of the opening future that needs our fullest consecration and zeal?

Since Moses met Jehovah in the burning bush; since Elijah talked with God on Horeb's height; since John the Baptist heralded the coming of the Son of God; there have been giants among the *prophets* of the world. From the time when Paul laid the foundations of the gentile church; when Boniface buttressed its structure in Europe's Middle Ages; when Luther and Calvin built anew the temple of the faith; there have been mighty *statesmen* in the kingdom of our God. While John the beloved disciple leaned on the bosom of the Master; while St. Bernard wrote his hymns of spiritual insight; while Whittier caught the meaning of the eternal goodness of the Father; there have been pure-souled *mystics* who have caught visions of the Unseen. Among these belong the men and women whom we honor today. May God grant that we too shall find some small place in the history of the days that are yet to be because we have walked with God and have tried to interpret him to men.

XII. THE SOCIAL INFLUENCE OF THE BAPTISTS

By DEAN SHAILER MATHEWS, D. D.

XII

THE SOCIAL INFLUENCE OF THE BAPTISTS

THE BAPTIST denomination is one of the paradoxes of history. Without any central organization and indeed often suspicious of any attempt at association, the body has developed a unity which is far more significant than the unity of organization; for it is the unity of loyalty to a common conception of New Testament religion. But even at this point there is great flexibility in our unity. During the course of the last 250 years the Baptist movement has developed at different rates in different localities, so that at the present time, as a denomination, we represent individual opinion ranging across the entire field of evangelical theology.

The social influence of the Baptists must be sought in this genius of the denomination. Its social, like its theological influence, has come from the legitimate power of its principles as they have come into contact with the churches which originally represented that conception of religion against which the Baptists have always stood. It would be difficult to find a Baptist program of social reform and yet it would be very difficult to find a social reform that had not been championed by some Baptists. In other

words, the social influence of the Baptists has been and must be exercised through a social mind rather than through a social program. This influence may be seen and expected in all aspects of social reconstruction and may be discussed as involved in the distinctive elements of our position.

SEPARATION OF CHURCH AND STATE

When the Baptist movement in the modern sense of the word appeared there was hardly a free church in Christendom. The Roman church maintained its policy of making the state an agent in the punishment of heresy, and a supporter of the church organization. Protestantism had resulted in a series of state churches like those of Germany, Scandinavia, Geneva, England and Scotland. Even in the New England colonies of America, the Puritan movement maintained this unity of ecclesiasticism and politics. I do not need to recall to you how our Baptist forefathers assailed this ill-advised union; for it is coming to be an historical commonplace that to them more than to any religious group is due the modern conviction that political organization and ecclesiastical organization should be absolutely distinct. It may be for that reason, that the Baptist body is so unwelcome in countries possessed by the state church. Springing as they did from the ranks of the people, the Baptist churches could plead no prestige in their propaganda. Yet the very simplicity of their position was its strength and when, largely because of the protests of the Baptists, an amendment to our American Constitution prohibited any alliance between the church and state, it was their principle which triumphed.

And yet this prevention of a partnership between the church and state was only a partial inhibition. The state still subsidizes religious organizations in America by exempting them from taxation.

Further than that, the federal and other branches of our government assist religious schools. The danger that lies in such relations is only too apparent as one sees the influence which certain ecclesiastical bodies have in American politics. There is still need that the American, as well as the European, Baptists should insist upon these great principles for which their fathers stood.

Nor should we be misled by the demand that, as religious people, we should have a part in politics. It is one thing to go into politics as religious individuals, and quite another to enter politics as an organized group. The only way in which we can keep the church and state from entangling alliances is to make the principles for which Baptists have stood constantly operative in our political life. To neglect this duty is to fall into the hands of those who hold another theory of the relation of church and state and who would be only too glad to make the state an ally and agent of an ecclesiastical organization.

A REGENERATE CHURCH MEMBERSHIP

The Baptist insistence upon regenerate church membership has of late years become a characteristic of many evangelical bodies. While it is true that certain Protestants of High Church tendencies regard the sprinkling of infants as in some way connected with their regeneration, it is increasingly true that the baptism of infants among such bodies as Congregationalists, Presbyterians and Methodists has become little more than an act of dedication. This change is a tribute to our position relative to baptism. While we hold unquestioningly to the belief that immersion is the New Testament mode of baptism, our real significance historically has not lain in the amount of water used in baptism but in the recognition of baptism as the symbol of the already accomplished fact of regeneration. Thus the Baptist

churches have been composed of those of a rather distinct type of mind expressly committed to religion.

It is impossible to overlook the social significance of such a conception of the church. As it has been largely because of this anti-Sacramentalism that the Baptist churches have been able to maintain their existence over against the influence of those to whom the church was an organization requiring less personal devotion to Jesus Christ, so it is in part due to the same fact that the Baptists have been so uniformly supporters of the simple life, have opposed what they have deemed "worldly" influences and have stood in frank opposition to all forms of debilitating social conventions. In the best sense of the word they have been Puritans. In our own day, Baptists have grown less strenuous on such points but it is to be hoped that they will never abandon that position which regards church membership as involving something other than merely a conventional religious life. For if church membership means genuine religious life, it certainly follows that this life must be expressed in the midst of all our social activities.

LOYALTY TO THE GOSPEL OF JESUS CHRIST

The claims of the Baptists to such loyalty are duplicated in other religious bodies. Our characteristic position, however, at this point lies in our insistence upon a loyalty to Jesus as superior to all creedal forms. It is of course true that we have the Westminster Confession in its modified forms as adopted in Philadelphia and New Hampshire but our fundamental position has always been and must always be that of liberty of interpretation within the limits of loyalty to the teaching of the New Testament.

But we are in danger of forgetting that the teaching of Jesus is vastly more extensive than that single verse which has to do with baptism. If we are to be

loyal to Him, we must be loyal to His social principles; to His life of sacrificial love; to his opposition to all forms of legalism; and to his warnings against hypocrisy. Any denomination that, like the Baptist, professes to embody this teaching of Jesus and this alone, must in simple honesty face the full content of this profession. To make our Baptist position center around the mode of baptism is to do violence to the perspective of the New Testament teaching and to the history and genius of the denomination itself.

The history of the Anti-Missionary Baptists as over against the Missionary Baptists is an illustration of the fatality of narrowness. You will go far to find any of the organizations that once championed the Anti-Missionary program. Their boasted loyalty to the teaching of the Scriptures was not full loyalty to Jesus. The same thing will be true as regards the attitude of our churches towards the social application of the teachings of Jesus. Loyalty to Him involves us in this social task as truly as it involves us in the preaching of his message of individual salvation. In the light of what we have already seen, it is no reckless prophesy to say that an Anti-Social Baptist church will be doomed to the same extinction as the Anti-Missionary Baptist churches.

The absence of an authoritative creed inevitably forces the Baptist denomination back upon this conception of the New Testament. Just because it is loyal to the New Testament and to the New Testament only, must it inevitably carry to the world a message of life rather than of doctrine. Doctrines of course we Baptists have and let us hope always shall have, but after all the message of the New Testament is not theological but ethical and religious. To put it into operation has always been to produce social disturbances. In fact one might al-

most say that in the same proportion as the message of Christ to a world needing salvation has been mediated by dogma and ecclesiasticism, has it lost its power. Just as electricity must have direct contact in order to electrify must the Gospel have direct contact in order to evangelize. One has only to look at the nations of Europe to see the agitating, emancipating social influence of the Gospel. In America, where there is a unique freedom for the expression of New Testament thought, this social influence of the Gospel, directly rather than mediately applied, is bound to be greater in the future, even than in the past. Baptists will never be less socially significant than in those moments in which they substitute dogmatic orthodoxies for the vital, transforming and supreme Gospel of Jesus Christ.

This exclusive loyalty to the New Testament sets us in uncompromising opposition to that type of religious organization that fears the social transformation which inevitably comes from the Gospel message. The Baptists are in fact religious radicals. It is little wonder that their numbers should include the largest percentage of those who have revolted from the autocracy in church and state. To carry the Gospel to a community is to breed discontent with all social conditions that are contrary to the principles of Jesus. Such discontent can be avoided only by the failure to appreciate those principles of Jesus to which alone we have pledged our loyalty. If the Baptist position could have become general throughout southern Europe, political freedom would have come long before it really did come, and that, too, without being identified with an atheistic propaganda.

The Baptist position though radical is as liberating as it is evangelical. Without social program and granting absolute liberty to all those who sincerely wish to organize political and social programs for the accomplishment of their ideals, the Baptist loyalty

to the New Testament ought to result in a larger willingness on the part of those who have privileges to share with the less fortunate. The discontent which is bred by the Gospel is not hatred but that desire for improvement of one's self and one's neighbors which is the heart of love.

THE SPIRITUALIZING OF DEMOCRACY

Such considerations as these lead us inevitably to an appreciation of the social bearing of another of our Baptist positions; namely, that of democracy and the liberty of conscience which democracy presupposes.

Democracy in religion although it is familiar to Baptists is by no means universal. Until the rise of Baptist churches, democracy in religion was practically unknown. In its stead were aristocracy and even monarchy. Nothing shows this more clearly than the sharp distinction made in many religious bodies between the clergy in orders and the laity. Such a distinction as this has never existed in the Baptist denomination because we have held so uncompromisingly to the belief of the priesthood of all believers—which is nothing more nor less than a formula of spiritual democracy.

It was inevitable that the Baptist churches should be schools in democracy. The famous story of Thomas Jefferson is an illustration of this fact. It seems that the great Democrat had been for a while in attendance upon Baptist church meetings. The pastor of the church came to him to discuss joining the church. Jefferson, whose attitude on religion is well known, courteously acknowledged the invitation to membership in the church but declared that his interest in the church meetings was less personal than might appear. "I like" he said, "to see pure democracy in work." Now of course it is true that there are Baptist churches which are far enough

from being pure democracies; churches in which there is the rule of the boss or of the chronic complainer, but such churches are untrue to the genius of the denomination. Loyalty to the spirit even more than to the letter of the New Testament must invariably produce a democratic attitude of mind. Those who are the children of God ought certainly to be brothers of each other as well as friends of Jesus.

There is profound need of some spiritualizing influence in the present democratic revolution. Wherever this great tendency of our modern day expresses itself we find it exposed to materialistic influence. On the one side are the propagandists of the view that economic forces are at the basis of all civilization; that industrial might makes industrial right. On the other side are those who would make democracy simply a means of self-advancement in politics. It would be a calamity if either of these two forces should hold the power in this world-wide democratic movement. Men need to be saved into spiritual power. Even though they be democrats, they cannot live by bread alone. But it is difficult to see just how this idealistic spirit can become dominant in democracy unless it is imparted by those who are already trained in the rules of a spiritual democracy. For democracy means something more than the getting of privileges someone else already has. It means the giving of justice just as truly as the getting of justice. But to give justice, one must have the passion of the Christ. For the giving of justice is a sacrificial democracy.

In so far as our Baptist churches are loyal to their fundamental position will they become training schools for the democratic conception of life. In the same proportion as they increase will they become points of contact between the democratic movement and the spiritual order. To minimize this significance to our modern day is to overlook one of the

great social services which we must render. We must inculcate Baptist principles for many good reasons but for none more cogent than the fact that the denomination has developed principles our social order needs. Let us never forget that the mission of the Baptists is vastly greater than the building up of Baptist churches. Such a task is of real importance but it appears small indeed when compared with the task of so bringing Christianity into touch with our modern life that, unneutralized by outgrown creeds, the words and spirit of Jesus may come immediately into contact with the forces that are making tomorrow.

THE EMPHASIS UPON THE SPIRITUAL WORTH OF THE INDIVIDUAL

If there is anything for which our Baptist movement stands it is individualism. Sometimes it may seem as if we were super-individualistic. We believe so thoroughly in liberty of conscience that we sometimes practise license of tongue. This denial of an authoritative church, makes every man of us a Pope and every woman of us an ecumenical council.

But it is not my purpose to criticise very severely our individualism. It is one of the great contributions which we can and which we must make to the social order.

In our very proper recognition of social solidarity there is decided danger lest we make that solidarity mechanical rather than personal. Society is composed of individuals quite as truly as it is of institutions, and individuals are certainly worth more than the material goods they produce.

Modern life is considered at this point from opposite sides. On the one hand the capitalistic regime tends to substitute economic efficiency for personal worth, making the individual a cog in the great industrial machine. On the other hand, move-

ments among the wage earning class are similarly in danger of regarding economic forces the sole guarantee of blessings and in their turn they tend to minimize the personal worth of the individual as over against the rights of the class. No man who believes the spiritual order superior to the material or who believes in God and immortality, can for a moment be satisfied with such sort of estimate. A man is certainly worth more than an ox. But this worth lies not in his economic powers but in his spiritual possibilities. When we Baptists insist so strongly upon the supreme worth of the regenerated individual, we are not only re-emphasizing the message of Jesus; we are helping save society itself from materialism; and materialism, be it never so euphemized with scientific language, is a pervasive enemy of all human progress as truly as of God.

Democracy itself is in danger of degenerating into bureaucracy in the same proportion as it fails to recognize its worth of the individual. We see this danger in our Baptist churches where too frequently our democracy consists in the submission of the rank and file of the church to the will of some single domineering person. But we see it quite as clearly in the world at large. Unless the forces now at work are leavened by a conception of the spiritual worth of the individual, we shall have substituted economic for political tyranny.

Thus can we describe the social mission of the Baptists. Social service, social amelioration, the agencies of the institutional church, the training of men and women to co-operate freely in the great philanthropic and political reforms of the day,—all these are after all not the supreme gift of Christianity to our modern society. Above all must we be brave enough to face the evangelization of the social forces now at work in the community. Such social evange-

lization cannot be separated from the regeneration of the individual but neither can the immediate task of the church be expressed exclusively in terms of individualism.

When first the Baptists came into Massachusetts, two hundred and fifty years ago, the primary task which society faced could be summed up largely in terms of emancipation from the control of aristocracy and the recognition of the right to religious liberty. The Baptist churches, feeble though they were, became of significance because they faced this task and began the process of building up the modern attitude towards the church and state. A hundred years ago as the western civilization began its marvelous expansion across the seas into Asia, the most prophetic thing of the world was the evangelization of these foreign lands, so soon to be exploited by the materialistic forces of the west. Baptists were among the pioneers in Christian missions.

There is in our modern world an even greater crisis—the struggle between material goods and personalities. We call it the social question but we might better call it the question of the supremacy of man's soul over man's wealth. Any religious body that dares not face this great issue may continue to exist as a sort of esoteric group within our social order but it will not be significant, loyal to Jesus Christ or blessed of God. It is this crisis that calls upon Christianity not to substitute sociology for the Gospel but to bring the Gospel directly into social evolution; not to substitute amusements and organizations for spiritual power but to bring the spiritual power of Christ to all our institutions.

Above all, should we be careful lest in our hunger for quick efficiency, we transform the genius of our organization. It is true that we Baptists cannot work quite as quickly in some ways as some more highly organized bodies, but such slowness is only

the price which we pay for the maintenance of our democratic individualism. Our insistence on the simplicity of evangelical religion, our championship of liberty of thought and freedom from authoritative creeds and organization enable us to bring the Gospel home to a world that is thinking scientifically. Our emphasis upon the independence of church and our practice of the principles of democracy peculiarly fit us to sympathize with and therefore to Christianize the democratic forces that are remaking the world. Our repudiation of every phase of magical religion and our demand for a moral evidence of the work of God in the human heart enable us to minister to those thousands of men and women who are revolting from priesthood and superstition but believe in religion as love to God and man.

In very truth Baptists have a social mission not only as Christians but as Baptists. We are not trying to prove other Christians to be in the wrong but to listen to the call of the world. So to state the Gospel of Jesus Christ that men shall not be deterred from accepting it by the accidents and perversions of history; so to mediate Christianity that men may realize their worth as spiritual individuals and feel free to satisfy their spiritual needs in Christ; so to lift the Christian church from its maze of out-grown words and rites that it may preach the simplicity and grandeur of the Gospel and thus be better able to evangelize the constructive forces of society—this is the religious mission of the Baptists.

And this religious mission is but another word for our social mission.

XIII. THE CHURCH OF THE OPEN COUNTRY

A SYMPOSIUM

By WILLARD E. WATERBURY
THOMAS G. DENCHFIELD
HARRY E. HINKLEY
LEWIS A. EATON
CHARLES H. WHEELER

XIII

THE CHURCH OF THE OPEN COUNTRY

INTRODUCTORY ADDRESS

OUR COMMITTEE chose this subject and assigned the sub-topics that on the two hundred and fiftieth anniversary of the founding of this rural church we might discuss this vital theme, getting vision and incentive for future achievements. This church has not only maintained an existence for a quarter-millennium, but has been a colonizer. From the days when the forests and savage aborigines disappeared, though now in its third meeting house, the church has been in and of the open country. It has seen hamlets grow into villages and expand into cities, but no group of houses has ever clustered about the place of worship. The buildings one after the other have maintained a kind of dignified loneliness. The present edifice though on a thoroughfare between two great cities is in the midst of a region persistently and prosperously agricultural. We frankly hope that these days of celebration may give us all a keener sense of the importance of the church in this new era of rural reconstruction.

With the whir of spindles and the clang of looms in our ears we are likely to forget that the basic industry of our nation is agriculture. Mills cannot

make a handful of corn or a quart of milk; they cannot even make a pound of wool or cotton; they can only work the raw material into fabrics. Men cannot live by having clothes for their backs or a roof over their heads. Clothing is a need; food is a necessity. The old coat can be made to do service for a few months more, but food must be had today and tomorrow and every day. Here in this Commonwealth three-fourths of the people are non-producers of food products. Add to this the startling fact that the area of improved land has fallen off nearly one-half in the past thirty years, and it is at once seen that these are contributory causes to our economic crisis.

"Man is fluid" even when he ceases to be nomadic. We have seen the people moving westward, and also cityward from our New England rural regions with the resultant weakening of churches and communities. We have seen immigration setting in from northern Europe until a sort of equilibrium was reached at the source. Now we are feeling a still stronger tide setting in from southern Europe, and the continuation of this is inevitable. These people help to turn out untold carloads more of cloth and footwear and machinery, but there are more mouths to feed. Yonder in the city is "the landless man," and yonder not fifty miles away is "the manless land," a wild unsightly tangle of weeds and bushes. Can we wonder that prices go soaring higher and higher until men become bitter and desperate?

Fortunately we discern two encouraging facts. First, there has come a slackening of the tide from the country toward the city. The young men and women of the farms have been disillusioned as to the city and its conditions. Then also their eyes have been opened to the beauties and opportunities right at hand. Trolley lines, telephone lines, daily delivery of mail at their doors, good roads, and the automo-

bile, a great and splendid output of books and periodicals dealing with rural life, the extension work of the agricultural colleges and the establishment of agricultural high schools, all tend to keep the young people where they are most needed. The second encouraging fact is that we see marked indications that the tide has actually turned from the city toward the country. Of course there is the ever increasing annual tide of vacationists, and there is the diurnal tide of suburbanites. When night comes every one who can gets out of the city and the suburban boundary is constantly being pushed back. This, however, is not real country life. These people make the country not a living place, but a sleeping place. This is only symptomatic. There is a real movement toward the country of three classes. Men of wealth are purchasing old farms and transforming them into estates. The people of moderate means who are small traders, clerks and mechanics, weary of the relentless pressure of competition, turn toward the country where they can be reasonably sure of food and shelter, where a week's sickness will not throw the family hopelessly into debt and where the other people are not competitors but neighbors. There is still another class—the New Americans—they are taking up the abandoned and the improved farms as well. We know them and have seen their farms—Swedes, Germans, Danes, Dutch, French, Poles, Portuguese, Jews, and many others. They do not go directly to the farms upon their arrival on our shores. They go out from the cities after some years spent in the mills. They were not operatives in the old home lands; they were tillers of the soil; and in the mills they are often homesick for the open country. In the country whence they came they could hardly hope to be the actual owners of an acre of land—proprietorship was only a dream. It is a proud day when the new American can stand on a plot of ground and say, "this is mine!" So by

these three classes, and others not classified, the rural districts are being reclaimed and repopulated. The old rural church has dawning upon it a new day, a working day in which it must adjust itself to new conditions. It must utterly abandon and eliminate the spirit of suspicion and exclusiveness. The church must do more things than ever before. It must form the service habit and be like the Master in the world, "Not to be ministered unto, but to minister." And when it truly serves it will be expected to lead. While the church must never forget that it stands for a message from God to man and a mission to save the souls of men, it must mix with men as the Master did and minister to them, native Americans and new Americans, for all are needy. The church of the open country must believe in itself. Men everywhere are looking toward it, some with curiosity or contempt, others with impatience and irritation, still others with prayerful sympathy and expectation that the church will rise to the emergency. God is expecting new and greater things of the rural church. While in the seething melting pot of the city he is working out a great purpose and a new type of man, so in the quiet of the country he is working out slowly, because we are so slow, a new kind of community life. It is gratifying to note how rural pastors are catching the vision. Men of intelligence and energy are throwing themselves into his work with devoted enthusiasm. Our old New England is gone and a new New England is in the making. The church of the open country has the opportunity of serving and leading in the work of rural reclamation and reconstruction.

RURAL DECADENCE: CAUSES AND CURE

THE WELL-BEING of the church is concurrent with the well-being of the community. Decadent conditions affect the church first, and most. Decadence of the rural church is an obvious fact. Can the cause be named, and a cure suggested?

One cause is neglect in following definite instructions. The church has a mission, and with it a commission. Failure to carry out instructions is disloyalty. Only as the church is faithful can divine help be expected. A cure suggested is, let the church abide in the truth. Instruct the people in the doctrines of grace. Attend to evangelism which is a form of work adapted to rural conditions. The church must be a vital force, and not a mere organization.

Another cause of decadence is failure to develop native resources. Each church has assets. Talents are put into her care, material for pastors, deacons, and other workers are within. Most rural churches are waiting for some one to move in, instead of developing home material. While the cure suggested is simple, it is worth trying. Use what is at hand however unpromising. Do what can be done and gems will be discovered.

Another cause of decadence is stagnation. What is the cure? Do something worth while. Doing the same things over and over again is not enough. Do something more than has been done. Fix up the church edifice and in other ways put forth effort worthy a church of Jesus Christ. Above all seek personal revival, become quickened by the Holy spirit, use every effort to win men to Jesus. These two things will prove a certain cure for rural church decadence.

A cause of decadence appears in not doing church work in a way better suited to this age. A

cure may be effected by doing things better. The church is accused of being slow, uninteresting, behind the times, from the preacher to the janitor. The church goes by stage coach, the world by automobile. Make the meeting place suitable to the needs of the community, cozy, airy, warm in winter, cool in summer and one cause of decadence will have disappeared.

Another cause of decadence is that the church is not awake to the opportunities within reach. Rural population is rapidly changing. Most of the young people are foreign born and these will be the Americans of tomorrow. Many farms and homesteads have passed into their possession. Most of these people are devout religionists. But many are not and these offer opportunity for church work. This work may save a church from utter decay, even if a convert is not gained. These young people have a great desire to learn English. Conduct sewing classes, hold language socials, and your patient work will tell.

Another cause of decadence is the growing dependence upon auxiliary organizations for work and money. If too much demand is made upon these organizations there will be a shrinking of the church. Some rural churches have thus passed under the control of non-religious influences. Someone has given these the name of the "watertight compartments." They keep out the water and they keep the ship afloat. Many rural church treasurers declare, "we cannot do without them." The cure suggested is to put into operation a good financial system, give all the people an opportunity to contribute and use the weekly envelope plan for all purposes. The smaller the church, and the poorer the people, the larger is the need and greater the benefit.

In the opinion of some, a cause of decadence arises from an ill-adapted ministry. Whatever truth may be found in this charge, the following remedy will

do much good. Find men who love rural life and train men in the seminary for rural church work. The rural church minister needs to be a square man, of good sense, warm hearted, and a good preacher. Cut of coat, and style of shoe, will not take the place of good sermons. He must keep mind and heart on his work, and resist the lure of the distant field.

Another cause of decay is said to be the removal of so many of the best people. Let it be remembered, that not all of the best remove. Great praise is due those who remain. A cure for this condition will be found if the rural church will bear in mind that the going away of so many may prove a great blessing to those who remain because of the demand upon them and the opportunity for growth.

Another cause worth considering is the usual time of public worship—10.30, or 11 o'clock in the morning and the evening service after night-fall. The after dark hour is not suitable for older people, and is it best for the young? Rural places as a rule have few lights, and few conveniences for out of doors, after night-fall. The people who attend worship in largest numbers today, do so by daylight. The plea is for daylight service.

Another cause of decay, is said to be too many churches. This appears to be the case, because in most instances, they are too close together. The cure for this trouble would be distribution. Plant them at suitable distance from each other, and within reasonable reach of the people. All the people are not on trolley lines, and long distance walking is not in favor.

A cause of decadence in many rural churches is internal discord. The fewer the number, the more unity should prevail. A liberal application of the golden rule, well and faithfully applied will prove a certain cure.

There is a feeling in some quarters that a church is not needed in a rural community. It is claimed

that the town church can supply rural religious need, just as the town merchant can supply all temporal need. But the community that needs a graveyard, needs a Christian service. The religious interest of the rural community must be guarded, not for the community alone, but for the interest of the villages, towns, and cities. The rural church must be saved from decadence.

KNOWING THE FIELD

NO ACTUALLY constructive, permanent work can ever be accomplished by the church of the open country unless there is an accurate knowledge of all the facts concerning the field and their relation to each other. The people in a small community usually feel that they know all the facts and there is nothing further for them to learn, but in these days of accuracy and close analysis we need to gather and classify every fact and arrange for their accessibility.

The kind of facts we gather and classify is apt to be determined by the use we are to make of them and colored by our prejudices and temperament. Extreme accuracy should be observed that these things may not distort our view of the facts in such a way as to render them useless.

If it is remembered that Christianity is a life and it is the duty of the church to minister to the best on all sides of that life, it will be readily seen that a great variety of facts may be found useful by the church. The spiritual is constantly influenced and affected by both the mental and physical states. An unsymmetrical development of the life seriously retards the growth of even that side of our life which seems to be in advance. If the church fails to touch and mould all sides of the individual and community life it will usually fail greatly to influence the spiritual side of life. It is unwise then to ignore any fact about the

community life until its influence and bearing are clearly known.

The mere collection of a mass of statistics is not sufficient and simply to possess them is not indicative of the possession of knowledge of the field. There should be an intelligent classification of them and they should be studied from the view point of their relation to each other and their bearing upon the individual and community life. For instance: the failure of some co-operative movement, even though some time past, may inject a suspicion or lack of confidence into the community life which prevents the success of any movement involving certain persons or elements. A thorough study of all the facts if they have *all* been gathered will no doubt reveal the cause of the failure and enable a better attempt to be made next time even though the former failure was along business lines and the movement the church is backing be along moral or spiritual lines.

In the collection of facts about a community, destined to add to the knowledge of the field, will be found many which can be tabulated and card indexed. It will not be labor lost to put *all* the facts gained on paper, to classify and arrange them in such a manner as to make them readily accessible. Such work does not require the genius of a professional systematizer but it does require hard work. The pastor is usually the one called upon to do this but he cannot collect all the facts. Others should be associated with him both in the collection and the classification of them.

These facts should not be the property of the pastor but of the church and the official board of the church should be nearly if not equally as familiar with them as is the pastor. They should furnish a basis for a constructive program of work for the community by the church, covering a considerable period

of time. This program could easily be changed and added to as occasion might require.

A few classes of facts from among the many that will add to a real knowledge of the field are suggested herewith:

A complete family index of all the families in the community, giving the name, approximate birth date, relationship to the church or any church, residence and any other facts which may be thought helpful. To hand even this limited amount of information to a new pastor is very helpful,—and very unusual. Even a roughly drawn map of all the roads and the residents on them together with churches, schools and other public buildings, will prove very helpful.

The distance people live from church and the distance between churches have a bearing upon the community life. More important still is the attitude of churches toward each other and where it is not what it ought to be who is responsible and what facts might be brought to bear to change this condition should all be noted.

What other organizations are there and how are they affecting the community life? What type of amusements are prevalent and what is the community taste in general? Is there a co-operative spirit and if not what is the hinderance and how best changed? What kind of schools and teachers are there? What local traditions, prejudices and animosities are affecting the community life? Are there groups of people who would work well together in the development of any special side of community life?

These are only suggestions and with them must go the warning to beware of placing the emphasis upon the material side of life instead of the whole of life, with the spiritual in the ascendency.

Too much cannot be said about the necessity of a real constructive program based on these facts.

This program should have as its central purpose,—"Serving the community" by helping in the development of its life, keeping consistently before it that the highest life is that saved by Jesus Christ and built up by Him who is Saviour, Lord and Friend.

CO-ORDINATING COMMUNITY FORCES

THE CHURCH, to live and thrive in the country community, must make itself essential to the life of the community by the things which it does for it, just as the school is essential to the life of the community by the things which it does. What the things are which the church must thus do in substance and detail, it is difficult to say but, speaking generally, they must be the things which will be for the real prosperity of the community; for the church could not hope for prosperity for itself apart from that which it has been instrumental in bringing to the community any more than the school could, in what it has done for the community.

What the church can do, in specific cases, for the well-being of the community, we cannot say, but there are scores of cases on record where the church has contributed to the material prosperity of the community and thereby has contributed to its own life. One practical way by which the country church could help the community in material things is by having an organization, as of a "Brotherhood," holding its meetings in the vestry of the church, at which there could be conferences on farming methods and crops, and lectures on subjects connected with farm life, making that the occasion for the distribution of farming literature. It could, in this way, be helpful to farmers and would afford the opportunity of coming into closer touch with the foreign born farmers, some of whom know little about farming,

and who are anxious to learn. It could be helpful, too, through the pastor, visiting the farmers while at their work in the fields, and showing his interests in the things which occupy their life. He should be a man of common sense and capable of giving advice on matters pertaining to farming, as well as on other matters. He will interpret the "P. C.", which he saw across the sky when called of God to preach Christ, as meaning, also, to know how to plant corn!

What can the church do to make itself vital to the social life of the community? It must recognize that it has a social function to perform and seek to develop those forces in the community for the highest good of both the individual and the community. And this it can do by providing the means by which man's social nature can be satisfied and that under conditions that will be wholesome in their after effects. The old and the young will seek social pleasures from one source or another. If not from associations that will give lasting pleasure, then from those of sin which will entail evil consequences. We all know the social features of the saloon, the theatre, and the dance hall, their attractions, and their evil influence upon the character and life. It is the sociability of the cigarette largely, the smoking of it in company with other boys, that makes it so popular with the boys. The church, therefore, recognizing all this, should improve the opportunity which it affords, and consider it a part of its legitimate work, to provide some suitable means for social intercourse of people with one another, the opportunity for the meeting together of people under conditions, and with their minds and hearts occupied with such thoughts and sentiments that would be for their mental and moral improvement, and that would afford them, also, the social enjoyment which they crave, some equivalent of what the world offers with its evil environments and baleful influence upon character.

What that should be in substance and working details, the church should be able to determine, but it should be something appropriate and adequate to accomplish the object in view.

The church, as a moral and religious force, is essential to the prosperity of a country community. While it is true that the church is dependent upon the prosperity of the community for its own, it is just as true that the community can have no real prosperity apart from the church. The church makes life more worth living in the country community. It has often been found to be the only remedy for low-toned life and its attendant immoral practices. In a village, which had had no church from its beginning, the morals of the people had become so bad that Sunday had come to be a day of carousal, with drinking, gambling, and cock-fighting. Something must be done. The principal men got together and sent a request to the Baptist missionary society's headquarters for their evangelist to conduct a mission in their village. Through his efforts, with God's blessing upon his labors, converts were baptized and a church founded. The present model village, in the midst of which is the flourishing church, is the monument to the worth of the church as a moralizing force in the country community. Another town, situated in a secluded and rugged mountainous section of the state was for years without church services although it contained a meeting house in a badly dilapidated condition. The town was notorious as a harbor for eloping couples where they could live unmolested without fear of surprise from avenging husbands or wives, and without going through the formality of securing a divorce through a process of law. A deacon of a distant church, having retired from business, came back to his boyhood home to reside. Seeing the moral ruin he at once set to work, Nehemiah like, to repair the broken down walls of the

meeting house, and to hold religious services in it. Later, through the help of the state convention, a missionary pastor was put into the field. From the first, the town was changed greatly from bad to good, the community life became improved, and the growth of the place as a summer resort began. This church is a concrete example of a church saving itself in the country community, by making itself central and vital in the life of the community by doing for it, socially, morally, and even materially as it may, the things which are indispensable to the community's true prosperity. In the measure that the country church is thus, in this way, contributing to its own life, the people will support it as an institution of essential and vital worth to the community.

The fundamental condition of the church's efficiency in the country community is its own quickened and deepened spiritual life. The country church, therefore, can largely solve the problem of its own permanency in the community by obeying the exhortation, "Strengthen the remaining things that are ready to die." The church that is pure and earnest and living will be the church that will make its influence felt for all that is purest and highest in the community, and will be the church which will grow and increase. It has always been the case, in the history of Christ's church, that the revived spirituality of the individual members who compose it has been attended with growth and increase in membership of it.

And scarcely of less importance for the success of the church in the country community is the necessity for it to co-ordinate and to utilize all the Christian forces available for the highest good of all the people. The work calls for the federation of forces and the utilization of every helper for the uplift of the whole community, and for the bringing of the Kingdom of God into it.

The work of the church is one, viz., the saving of souls. That is the end towards which all our Christian activities tend. That is the purpose of church organization in the world, the purpose for which Christ "purchased it with His own blood," and for which He is now "holding the seven stars in His right hand and walking in the midst of the seven golden lamp-stands!" Therefore, the church should aim, by every adjustment of itself to the prevailing conditions in the country community, and by every possible service and method of service by which the Gospel can be applied to the human heart and which compassionate love and finite wisdom can prompt, to bless as many as it possibly can with the highest good that can come to man in this world, in the saving of his soul.

LEADERSHIP OF THE CHURCH IN COMMUNITY BETTERMENT

THE MEDIEVAL church seemed to put its touch on all the life of the community. The church of to-day should seek to influence all the life of the community. The church should be the leaven, leavening the whole lump. It must always be remembered that the primary work of the church is to utter the spoken word, telling of the saving grace of God in Christ Jesus.

The life of the open country should be exalted. All slurring references to rural life should be frowned upon. It would be well for the preacher to use illustrations from country rather than from city life. To this end it is urged that ministers looking forward to rural pastorates, should take a part of their course of preparation in agricultural colleges.

The rural pastorate should not be deemed a stepping-stone to a city pastorate. Some men should

enter the ministry, *expecting* to be rural pastors *all their life.*

The church should entertain an attitude of comradeship towards the farmer and his tasks. Farmers' Clubs should be invited to meet in some of the rooms of the meeting-house. The church should invite professors from state and county agricultural colleges to address the farmers, advising as to new methods of raising and selling produce.

The church should be interested in, and help the sports of the community; open space about the meeting-house would often make good tennis or croquet grounds, which would help win the young to the church.

Literary and musical activity should be fostered by the church, through the formation of literary and choral clubs. The choral club could be preparing to sing The Creation, The Messiah, or Elijah at Christmas and Easter.

The church should express itself for the best things in civic life. Have a flag-pole and flag in front of the meeting-house. Get a military man to show the boys the respect due to the flag. Let the Sunday evening before school opens in the fall be devoted to prayer for the day school teachers, many of whom are perhaps newcomers to the place, and also to a wholesome talk to parents and pupils as to the necessity of proper respect for the day-school teachers by both parents and pupils.

The towering pre-eminence of the church in leading to community betterment comes when the church brings a great message to the community. The church should bring a vision of God, an assurance that He loves the toiling and the discouraged, and that wise purposes are being worked out, even if they cannot be clearly discerned. By delivering a great gospel, the church can and will have an unquestioned leadership in community betterment.

XIV. BAPTIST DEVELOPMENT IN SOUTHEASTERN MASSACHUSETTS

By ARTHUR C. BALDWIN
FRANK W. PADELFORD, D. D.

XIV

BAPTIST DEVELOPMENT IN SOUTH-EASTERN MASSACHUSETTS

RETROSPECT

THE ORGANIZATION of the General Convention of Massachusetts Baptists is an evidence of the vitality and adaptability of our polity. Various institutions have been called into being to perform certain functions, or to express certain ideals. This convention is intended both to perform functions and to express ideals. We had discovered that many matters of denominational importance did not properly belong to any previously existing institution, and hence the necessity of an organization to which such matters might be referred. We had discovered, too, that there is a growing Baptist consciousness, too great to be confined within the limits of our missionary or charitable organizations. The future of this Society cannot at the present time be predicted. As each year passes, its functions will be more clearly determined.

To-night we are to think of our Baptist ship that has weathered the storms for two hundred and fifty

years. How has she stood the journey across the troubled waters? Some there are who tell us that her voyage is about completed, and that she will soon be relegated to the junk heap. They who thus judge know little of her past history and present vitality. Examine this vessel, if you please, and see how those parts most exposed to the elements have been preserved from even the marks of the destroyer. This is no steam propelled vessel but with hoisted sails she is being driven forward by the breath of the Almighty. Examine then some of these sails.

The main-sail has been and is, "the word of God is the sufficient rule of faith and practice." Terrible have been the gales that have swept against this sail. The Ptolemaic astronomy bore an ominous aspect when this vessel was being launched, but the sky cleared and the sail was undamaged. Then blew the terrible hurricane of Deistic controversy which threatened to engulf this sail beneath the waves. The storm died down, however, and the ship sailed on her course more gloriously than ever. Soon, however, another storm arose. The geologist said he had weapons to hurl against this mast, and its destruction seemed to some to be inevitable. Soon it was discovered that his weapons were not so formidable as he claimed, and again the sail was found to be out of danger. Another storm, however, portended even worse things. The force of all previous storms seemed to gather into one, and that with increased momentum when the gales of higher criticism began to blow. But the storm soon spent its force, leaving the main-mast unbroken and the main-sail unshattered. Thus we have learned to boast, "The grass withereth and the flower fadeth, but the word of our God abideth forever." To-day we can assert with proud confidence the word of God is to us the sufficient and the only sufficient rule of faith and practice throughout life.

The fore-sail of this ship has been evangelism. In earlier days our great strength was in the faithful presentation of a Christ who could save sinners. The conviction that only regenerate persons were fitted to become church members drove us of necessity to earnest efforts to reclaim the lost. The Gospel preached fitted the needs of the masses, and the result was a rapid increase of numerical strength. Has this sail been able to stand the test, and is it still necessary for us to proclaim the Gospel as the power of God unto salvation? That conditions have greatly changed must be admitted. Many earnest people affirm that with the advance of culture, evangelism is no longer required. Many indeed asseverate that moral training is sufficient. Here then is a sail which they would remove from our ship. Before accepting their conclusions, we find it necessary, however, to study the facts of the case. Human nature is unchanged; the Gospel has not lost its power; regeneration is the rich experience of many; and the people still seek an evangelistic message. Never, indeed, was it more necessary to float the sail of evangelism than to-day. "Brethren, my heart's desire and prayer to God for them is that they might be saved."

"Oh, for a passionate passion for souls!
Oh, for a pity that yearns!
Oh, for the love that loves unto death!
Oh, for the fire that burns!
Oh, for the pure prayers—power that prevails,
That pours out itself for the lost!
Victorious prayer in the Conqueror's Name—
Oh, for a Pentecost!"

Other parts of our rigging might be mentioned. Suffice it to say that nearly everything that Baptists have contended for has not only stood the test, but has been appropriated by other churches. Separation of church and state, once a peculiar tenet of the

Baptists is now recognized by nearly all progressive religious bodies. Baptists once were forced to contend for the right to worship God as one pleased, but this is now a principle of almost universal recognition. Even the question of believers' baptism by immersion has on its side to-day the foremost scholars of the world.

SOUTHEASTERN MASSACHUSETTS IN PROSPECT

I AM GLAD to be present and to have some part this evening in the celebration of this marked anniversary in the eventful history of the Baptists of America. With you I have been thinking during these last few days of those great beginnings of our Baptist work in this new land. With you I have rejoiced in all that our fathers accomplished and in the great heritage which they have left to us. Those men of God, who were the founders of this first church, builded better than they knew, and on the foundation which they have erected has grown a structure far beyond their anticipation.

The task of the historian is difficult indeed, especially when at the end of a week like this he seeks to bring some new contribution to the many facts which have been presented. Yet the task of telling what has been is infinitely easy compared with the task of telling what is to be. To relate the conditions which existed in southeastern Massachusetts 250 years ago is not an easy thing by any means, but to attempt to say what are to be the characteristics of this country 250 years hence would require that a man should be a prophet and that role I cannot claim to fill. Yet as my contribution to this celebration, I venture to give expression to some convictions regarding the future character of this Commonwealth.

There can be no question that in the years that are immediately before us, as well as in those that are in the remote future, Massachusetts is destined to have a great development. This will be true both in the city and in the country. The movement out of the rural districts of Massachusetts began a long time ago. I am not sure but that it began with the founders of this village of Swansea, for no sooner had they established themselves in this new environment than the bolder spirits among them began to look for new lands to conquer. They went out into the unbroken forests to establish new settlements and to open up a new country. This process has been going on since those days as an unbroken movement. By reason of this process the country districts of Massachusetts have lost many of their people and often their best. The country population of Massachusetts has been depreciating for generations. But there is every indication that this movement has now reached its length and that we are to see another tide back toward the country so that in the days to come the rural population of New England is certain to be greatly multiplied. When I think of the future of New England, I have in my mind a picture of old England of today with her populous rural districts and her large number of rural villages. We may expect that southeastern Massachusetts will be the home of a great multitude of people in the coming years.

It is certain also that the great mill centers will develop rapidly with the new population and that many of the towns of today will be cities in the near future. The atmospheric conditions of southeastern Massachusetts make certain the permanent development of cities that are engaged in the textile trade.

It needs no prophet to declare that it will be a new race that will populate and rule this land. This is evident to anyone who has his eyes at all open to the situation and development of today. There

are doubtless many people in this section who do not appreciate the character of the present population. Fall River, for instance, has a population, according to the last census, of 119,000; 91% of these, or more than 100,000 are either foreign born themselves or born of foreign parentage. The city of New Bedford has a population of 96,000 people, of whom 74,000, or 77% are foreign born or born of foreign parentage. With great rapidity these men from across the sea are moving into these cities of eastern Massachusetts and the time is not far distant when nearly 100% of the population will be non-American in birth or lineage. But the movement is not only towards the city, but also into the country. The last census indicates that between 35% and 50% of the total population of Bristol County is foreign born or born of foreign parentage. There are, for instance, 57,000 French people, 35,000 English, 26,000 Irish, 35,000 Portuguese in Bristol County, and remember, those who are with us are but forerunners of multitudes that will follow after.

But while it will be a new race that will populate this land, this does not necessarily mean that it will be a poorer race. It is very difficult for us as Anglo Saxons to believe that any other race of people can be so strong or so pure as ourselves. But it has been demonstrated that the strongest races in history are those with the mixed ancestry. The Anglo Saxons themselves are the descendants of various races whose blood was mixed on the British Isles. But where has there ever been a spot in the world where so many races have mingled together as are now poured into the great melting pot of eastern Massachusetts. Before the 500th anniversary of this Swansea church, there will have been time enough for a great amalgamation of races and when that amalgamation is completed, we may be confident that it will be a mighty race that will populate this land. We have no reason to be pessimistic.

How will these people live? What will be their relation one to another? I do not know. But certain it is that some of the great problems of human life that now face us will have been settled and settled forever. Will Socialism have replaced the society of today? That question no man can answer, but the progress of the last 250 years assures us that certain great adjustments among the men of this western land will be made. Think of the mighty human problems that have been settled since our fathers came to Swansea. The great questions that they were then facing were those relating to a man's right to his own convictions and to the privilege of worshipping God as his conscience dictated. The questions of human slavery and of the divine right of kings were stirring men's hearts. Nations lived in hostility towards one another and not a decade went by that fearful wars did not decimate the land. The problems these first men in Swansea faced are practically settled today and 250 years will see some of the great questions of the present settled for eternity. The questions regarding justice and wages and human classes will have been settled. The spirit of brotherhood that is now making itself so mightily felt among the races of the world will certainly be the dominant spirit long before that day dawns. The progress of the race in America in these two centuries and a half is the best assurance of the progress that is certain to come.

Long before our great grandchildren celebrate that anniversary a new day will have also come for the Christian church; history makes that certain. Here again the progress which we have made is assurance of the progress which is to be made. History is the greatest stimulant to faith. Those who are discouraged about the conditions in the Christian church today ought to study history as a tonic for their faith. See whence we have come in two centuries; note the

mighty changes in the Christian church. Compare the power that it has in the world today with the world of yesterday. The days of our fathers were not the golden days as we sometimes dream. There have been periods when the Christian Church had certain excellent characteristics which we miss in the church today, but I stand ready to declare it as my firm conviction that there has never been a time when the church has been so true, so pure and exerted such a mighty influence as in the generation in which we live. The golden days of the church are not the days of our fathers but of our children.

But what must the Christian church in southeastern Massachusetts do to usher in this new day? May I make two or three practical suggestions? It is not out of place in this environment to say that there must be a new sense of the dignity of rural life and the most efficient agency for the creation of that new sense is the Christian church itself. The time must speedily come when those who live in the city shall cease to regard as belonging to a lower class of life, those who live in the country. The facts are that the reverse is the truth and the realization of this truth must be brought home to the citizenship of our nation.

Then the importance of the rural church must be recognized in a way in which it is not acknowledged today. In the days of our fathers the country church was the center of community life and the leader in all community interests. The new day for the rural districts must be ushered in by the country church itself becoming again the leader of the people. The rural church must become once more the center of the community life and all the interests of the people must find their inspiration within the country church. We can already see the dawning of a new day. The topic most widely discussed within the church at present is the place and mission of the rural church

and the very interest in this topic is the best prophecy that the church, with its enlarged vision, is once more coming back to itself.

When one faces such figures as I have given you today concerning the population of eastern Massachusetts, it must be apparent that one of the great tasks before the country church must be to interest itself and to make itself a power among the new people who are moving into our midst. To my mind the most significant feature of this 250th anniversary was not the gathering of this Association, nor the address that was spoken by an American minister, but it was the service that was held in this community for the Portuguese people who are now residing in this district.

That service was more significant than many of you have dreamed of and its significance will become more and more apparent as the days go on. If such a service was held at the 250th anniversary, why not such a service every Sabbath? Why should this not be the beginning of a new interest on the part of this church in its new neighbors? Why should not these country churches of Massachusetts begin to take seriously the opportunity which God has given them of giving their great message to the multitude of people whom God is sending to them. If this anniversary should result in a new interest on the part of this church in its own people in this community and in its great mission to these new races, then this celebration in which we are engaged will not have been in vain.

As we look back over these 250 years, we rejoice in all that God hath wrought and to Him we give the praise for all our fathers have achieved. But when we turn from this present to face the future, we realize that the Christian church faces today a greater task and a greater opportunity than it has ever faced before and if it will but manifest the spirit that char-

acterized our fathers, then the celebration of the 500th centennial of this church will mark these years, which are just before us, as the greatest years in the Christian church. May God help us to have some part in the achievement of the great future which He holds out before us.

REV. DAVID PRICE, PASTOR OF BETHESDA CHURCH,
AMIDST THE RUINS OF THE FIRST
BAPTIST CHURCH IN WALES

HESDA CHURCH,
THE FIRST.

XV. THE QUARTER MILLENNIUM IN SWANSEA, WALES

By JAMES OWEN
DAVID DAVIES

XV

THE QUARTER MILLENNIUM IN SWANSEA, WALES

SECRETARY'S REPORT OF THE BETHESDA MEETING

AS A RESULT of the visit paid us in August, by the Rev. Francis W. O'Brien, D.D., a conference was called together of the representatives of the churches of the town and district, when it was decided to hold a united meeting at Bethesda, Swansea, on October 6, 1913 to celebrate the two-hundred and fiftieth anniversary of the first Baptist church in Massachusetts, founded by the Rev. John Myles, the founder of the Baptist church in this district. A committee was appointed to make all the necessary arrangements, with the Rev. David Price, chairman; Mr. J. D. Lodwig, treasurer; and Mr. J. Lovet Owen and Councillor David Griffiths, as secretaries.

The meeting was a memorable one. The chair was taken by the Rev. James Owen, and the meeting was opened with prayer by the Rev. O. J. Owen. After the opening address by the chairman, the Rev. T. Shankland, Librarian of Bangor University, North Wales, who is considered an authority on

Welsh history, spoke for an hour on John Myles and all were anxious to hear more. After him the Rev. David Davies of Penarth, (late of Brighton) delivered a very interesting address.

Several well known hymns were sung during the meeting, and the Rev. H. C. Mander proposed a vote of thanks to the chairman and speakers. This was seconded by the Rev. David Price and was unanimously voted.

This memorable meeting was closed with prayer by the chairman.

The Chairman's Address

Rev. James Owen

I AM delighted to see such a splendid rally of Baptists on this occasion. At first, I was not greatly in favor of holding this meeting, but thought that the best thing we could do was to send a Deputation from our Swansea to Swansea, Massachusetts, and I was hoping that the esteemed pastor of the mother church could see his way to go. This, however, proved to be impossible, and so it was proposed to hold this great meeting in the same week as the meetings in the States. We may call this a sympathetic celebration. We are not celebrating the two-hundred and fiftieth anniversary of any church in this district; but we are in full accord with our friends across the water in this thing; and this is a sympathetic celebration of the beginning of a spiritual work that has grown and spread marvellously. All the Baptist churches in Swansea and this district, and far beyond, have sprung from Ilston; and the Baptist churches in Massachusetts may be traced to the same source. And now the Baptists of Wales, and especially the Baptists of Swansea, send greetings to

the Baptists of Swansea, Massachusetts, and heartily wish them Godspeed.

This also may serve as an occasion for the stirring up of our minds by way of remembrance. We may re-open the old wells, and drink draughts that will refresh and strengthen us for the service which God has committed to our hands.

I suppose all that can so far be known of the history of John Myles is in the possession of the eminent denominational historian, Rev. T. Shankland, who is present with us, and whom we shall be glad to hear. I have often felt and said that in tracing the history of a church or a denomination, there ought to be freedom from all bias. In speaking of the biographies of the Bible, we often refer to the candour, the fidelity, the impartiality of the writers. But in later church history the complaint has been made frequently that partiality and injustice and bias have been shown by denominational writers. Certainly the truth should be more precious to us than any religious sect. Better contend for truth than for power, or favor, or victory. Let us have the truth in history, and not have fiction calling itself authentic history.

I am thankful for all who, whether they walk with me or not, labour for the spread of the great evangel. The sectarian zeal that can discern no excellencies in any beyond its own circle, is not mine, I may say, not ours. At the same time I have little respect for the man who loves every country under the sun, and no country specially, who loves every church in existence, and no church particularly, the camp-stool Christian who wanders everywhere and remains nowhere long. I do plead, therefore, for a loyal denominational spirit. If we do not love our own church, and our own regimental banner, above all others, how can we hope to advance? If there is a good reason for the existence of our denom-

ination, then it calls for, it deserves and demands our devoted loyalty.

Our testimony relates to the supremacy of Christ in this church. "One is your Master." We have to obey His will; and His word is final. In Bunyan's wonderful allegory we read of one Mr. Standfast who, when he was about to die, said, "My toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me. I have loved to hear my Lord spoken of; and wherever I have seen the print of His shoe in the earth, there I have coveted to set my foot too." And we are quite sure that in the Christian ordinance of baptism, we see "the print of His shoe." This is not a question of much water, or little water, but of loyalty to Christ, reverence for His authority, and obedience to His will. We do not advocate adult baptism, as we are so often misrepresented; we advocate believers' baptism as the ordinance of Christ. And in this, we occupy a position that is certainly advantageous in the conflict with priestism and state-churchism.

Let me add, that the present is a critical time in the history of our denomination in great Britain and Ireland. We are embarking on a great, unprecedented effort to help our weaker churches, to make our ministry more efficient and to provide for it more adequate support. And I trust that our churches will rise to the greatness of the honour and the responsibility which God has laid upon us. An appeal is made to our gratitude. Many of us owe more than we can tell to this denomination. We have with us the memories of Godly parents, of Sunday schools, of churches where we worshipped, and hymns and tunes we shall never forget, of preachers and teachers who sought our highest good, and prayed for us, and by their love made more real to us the love of God. It will be something gained if this celebration will

intensify our zeal for the Kingdom of our Lord, and help to make us better Baptists, better and more useful Christians. "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good." God bless our beloved brethren in America, and make us all faithful to our trust, and to our Captain true!

Address of the Rev. David Davies

MR. SHANKLAND has devoted an hour to the careful survey of events preceding the founding of the church at Ilston, and subsequent to that until the time John Myles left this country for New England in 1660. He would doubtless, had time permitted, have continued that story until the death of John Myles in 1683; but, in the circumstances, he had perforce to be contented, at the close of his speech, with just referring to two or three historic landmarks in John Myles' life and work on the other side of the Atlantic.

It therefore remains for me to emphasize still further the significance of some of the events detailed by my friend in that masterly survey, to refer to other events in the latter portion of John Myles' life with which my friend had no time to deal, and to enforce some lessons which the life and work of this great Baptist pioneer are eminently fitted to teach us. I shall not do so in the order which I have just indicated; but I hope to dwell on each aspect, as opportunity shall present itself, in taking up the threads which have not been completely taken up in the address to which we have just listened.

The first thing that surely struck us in listening to that speech was the unique personality of John Myles. He was a man who stood on his own feet, and did not look to the wall of public opinion for support. He largely did what his Lord and Master did in a pre-eminent sense and degree before him, "trod the winepress alone." It has ever been thus in the history of great reformations, and memorable departures in the history of our race. God has ever done his greatest work through single champions. They have, it is true, attracted to themselves others of kindred minds—a few choice spirits drawn by them as steel filings are drawn by a magnet from the dust around. But the power has in the first place, in each case, been vested in a magnetic personality. Then we find the further interesting fact, which is not a paradox, but rather a complement, to what I have already said, that heroes are always to be found in groups. These two great truths are very strikingly illustrated in the life of John Myles.

Now it is important to remember that John Myles, in addition to being naturally a strong personality, was a highly cultured and well trained man. As you have already heard, he was born in 1620 or 1621—I incline personally to the latter—and entered Brasenose College, Oxford, at fifteen, matriculating on March 11, 1836. We hear of him next in the spring of 1649, when, with Thomas Proud, he went to London and came into contact with the Baptist Society at the Glass House, in Broad Street. They were well received and in about a fortnight were commissioned to return to Wales, where they established the Baptist church at Ilston. Thus John Myles and his friend were at once recognized as men of light and leading, worthy to become the sole founders of the first close communion Baptist church in Wales. What is still a greater proof of his high qualities and attainments is the fact that he was ap-

pointed one of the approvers under the act for the propagation of the gospel in Wales, the Welsh approvers being chosen from among ministers of the highest standing in Wales.

A further illustration of his robust courage and strong convictions is supplied by his letter to the church at Olchon (Gelli) on the question of close and open communion, when he promised to go to them and defend close communion in the presence of Walter Cradock, Vavasor Powell, and Jenkin Jones, the first two of whom were, as you know, great religious leaders, paedobaptists and open communionists. Vavasor Powell was not baptized until five years later. It required a man of exceptional courage, powerful convictions and high attainments to enter the lists against such men as the three mentioned, and all of whom, be it remembered, were held in the highest esteem by John Myles.

Again from the recorded facts of John Myles' life, we note how even great men, yea even great reformers, are largely influenced by the prevalent conceptions and limitations of their age. It is gradually that new ideals present themselves to them in their full proportion. A new vision granted to such men is not as a rule instantaneous, but progressive. At first, when a new power of vision is given them, they, like the man in the Gospel, "see men as trees walking." This is strikingly illustrated in the gradual way in which the Puritans realized the incurable evil of state establishments of religion. At first it never dawned upon the Presbyterians, for instance, that state churchism was itself an evil. They repudiated Episcopalianism and the Book of Common Prayer, and sought to rid the state establishment of those evils, and substitute for them Presbyterianism and the Solemn League and Covenant. The Presbyterians clung as tenaciously to a state church as the Episcopalians, and

were well nigh as intolerant. When the Episcopalians were in possession of state church prerogatives, God help the Presbyterians! When, again, in turn, the Presbyterians were in possession of church patronage, God help the Episcopalians!

The Independents, and pre-eminently the Baptists and the Quakers, had a rough time, however, alike under Episcopalian and Presbyterian ecclesiastical rule. But even they did not see that intolerance was the necessary corollary of a state established and privileged church. Hence we find even men like Vavasor Powell, and John Myles, under the Commonwealth, occupy church pulpits. Indeed, for some years and apparently until 1660, John Myles was the minister of the parish church of Ilston, although, be it noted, he in common with others, who ministered similarly under the Commonwealth, did not receive the full emoluments of that particular church, such as tithes, etc., but received a certain grant from a common pool. Side by side with his ministrations at the Ilston parish church, John Myles was wonderfully active and successful in instituting close communion Baptist churches, and in otherwise promulgating his views, throughout the eastern half of south Wales from 1649 until 1660, when he was driven to New England. After the formation of the church at Ilston, a second church was soon formed at Hay, in the immediate neighbourhood of John Myles' birthplace, and in quick succession other churches of the same faith and order were founded at Llanbaran, Carmarthen, and a little later, Abergavenny. These churches at once formed themselves into an Association, and association meetings were held at Ilston in 1650, Carmarthen 1651, Abergavenny 1653, Aberavon and Llanbusant in 1654, Hay 1655, and Brecon 1656. In the lists of ministers attending those associations John Myles in each case was the leading name,

testifying to the pre-eminent respect and esteem in which he was held by his brethren.

In 1660, however, as already stated, John Myles was driven from Wales to New England. The church at Ilston had become strong and vigorous, as many as 263 having joined by that time. The last entry bears the date, August 12, 1660.

I have in my possession a copy of an order given at the time to the constables of Glamorgan by the High Constable of the County. This casts a powerful light upon the condition of things at the time when John Myles found it necessary to leave his native land and emigrate with several members of his church to New England. It reads as follows:

"By virtue of a warrant to me directed by the justices of the peace for this County, to cause a sufficient watch to be kept within your parish both day and night and that there be care taken by the watch that none of those Quakers or Anabaptists be suffered to go from one parish to another, or to gather together to any Meeting or Conventicle, and that you cause all other strangers passing by your watch to be apprehended and brought before the Justices, and that you have a special care to ensure all Quakers within your parish until you receive further order from the Justices. Whereof fail not at your peril. Dated under my hand this second day, February 1660.

Signed by the High Constable."

In consequence of this order forty-one were soon apprehended and committed to Cardiff gaol; while on the fifteenth of October following eighteen Quakers were committed to Cardiff prison for refusing to take the several oaths of allegiance and supremacy to Charles II.

We next find John Myles at Rehoboth, New England, forming a church, in the company of six

others, of the same faith and order as that at Ilston. One of these was Nicholas Tanner, a former member of Ilston, who together with other members of that church, had fled with John Myles. In connexion with this we find that in America, even the Puritans of Boston and the Pilgrims of Plymouth, like the Presbyterians of Great Britain, clung to a state church and its coercive traditions, for in both places the civil courts had the supreme power in establishing churches, erecting buildings and appointing ministers and schoolmasters. They, moreover, paid those ministers' and schoolmasters' incomes obtained from taxes imposed upon the inhabitants by the civil power. The result was that a fine of £5 each had to be paid by John Myles and his friend Mr. Brown, and £1 by Mr. Tanner, for presuming to found a church without the sanction of the civil power. On the following October, however, the civil court held at Plymouth, granted John Myles, as an inducement for leaving Rehoboth, a large tract of land upon which he and his friends not only built a chapel, but also a town which they called Swansea. It is in that Swansea, Massachusetts, that the meetings, in connexion with the two-hundred and fiftieth anniversary of the founding of the first Baptist church there, have just been held, the closing meeting being now held at Boston simultaneously with our own.

But, as further illustrating how tenacious is the conception of a state church, and the intolerance which such a privileged community naturally exhibits, even when the piety, courage, patience and endurance of its members are above suspicion, it should be recorded that, in spite of all that John Myles and his friends had endured at the hand of the authorities of a state established and state privileged church, on both sides of the Atlantic, they themselves excluded from the rights of citizen-

ship in this colony, among others, all persons who were guilty of such damnable heresies as the denial of the Trinity, etc. It is true that a far greater liberty was extended, even under this exclusive clause, for diversity of opinion with regard to Christian doctrine and church polity, than had prevailed in England, or even among the Puritans and Pilgrims of Boston and Plymouth respectively. Yet, when all that has been freely and gratefully admitted, we must honestly face the fact that even from the colony of Swansea, Massachusetts, according to its original charter, all Papists, Lutherans, Unitarians and Quakers were rigidly excluded! Can any more condemnatory indictment be brought against state churchism than this that even among men who had suffered, as they had done, from the persecutions of a state church, the old leaven of intolerance, inseparably connected with a state privileged religious community, should have remained in such force as to make it possible for them to be so intolerant of others when power and authority were exclusively vested in them! Happily their principles in due time, as they expanded and reached their final issue, snapped all the trammels of state, and exclusive privilege of sect, in all matters pertaining to religious creed and practice, so that such religious intolerance is no longer possible among their descendants.

Lastly, we note how far-reaching and lasting are the results of one consecrated life. The story of the progress and spread in our own land, especially in south Wales, of the principles represented by the church founded by John Myles at Ilston, is well known to many of you. Humanly speaking most of you are Baptists tonight because John Myles 264 years ago founded that Ilston church. Think of all the churches which have sprung from the five churches founded in quick succession by that great man. This assembly, great and impressive as it is, is but a

very inadequate expression of the great volume of conviction and life represented by the hundreds of churches which are the result today of those early beginnings. What if John Myles is permitted to see this meeting, yea and the meetings in America, and moreover, the many hundreds of sanctuaries where tens of thousands, if not hundreds of thousands worship God every Sunday! Who can be more surprised than he? Little did he, even with his great faith and courage, foresee such astounding results!

Remember moreover that, as far as his work in this country especially is concerned, he originated all and laid firm and deep the foundation of the great superstructure which has since then risen into majestic proportions, when he was barely twenty-eight years of age! What an inspiration should this fact be to the hundreds of young people who crowd these galleries tonight. All great workers for God and the race have, with scarcely an exception, conceived and successfully originated the great work of their life before they have been twenty-five or at most thirty years old. Which of you will ask tonight that here and now the mantle of one or other of those great workers who have made the past illustrious shall fall upon you? Thank God, we have an inspiring history; and yet history is not enough. We must learn how to use it. The story of the past, before it can be of any service to us, must become an inspiration for the present and future. The Jews of old forgot this, and thus the impetus of their unique history was lost in their national life. Even early, while as yet the Israelites wandered in the Wilderness, they made this fatal mistake of forgetting that special privileges and ecstatic experiences were intended, not only for present enjoyment, but also for incentives to nobler deeds and higher endeavours. They stood at the foot of Sinai: the mount which God had touched! His eye had flashed in lightning, and the rocky

heights had reverberated with the sound of His voice in thunder. There they would remain, if they might, amid the solitudes and memories of that holy place; but the voice of God aroused them out of their pious lethargy—"Ye have dwelt long enough in this mount, turn you and take your journey and go to the mount of the Amorites, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold I have set the land before you: go and possess the land which the Lord sware unto your fathers, to give unto them and to their seed after them." The same voice comes to us tonight bidding us arise with the courage and enthusiasm of our forefathers, strong in the great principles which made them great, and triumphant in the grace which gave them the victory. It is a grand thing, as Oliver Wendell Holmes expresses it, to have "the flavour of humanity in the soil from which we spring." That writer mourns that this is largely wanting in the life of the American people. "Think," he says, "of the Old World, that part of it which is the seal of ancient civilization. The stakes of the Briton's stockades are still standing in the bed of the Thames. The ploughman turns up an old Saxon's bones, and beneath them is the tessellated pavement of the time of the Caesars. It makes a man human to live on these old humanized soils. He cannot help marching in step with his kind in the rear of such a procession." Can we help it! Shame on us if we can! We have entered into the labours of our forefathers. Let us catch their spirit and emulate their example. I charge you as Welshmen and Welshwomen, be true to the traditions which have come down to you from a rich and fruitful past. Think of our religious heroes, John Penry, William Wroth, Walter Cradock, Vavasor Powell, Vicar Prichard, Griffiths Jones Llandowror, Daniel Rowland Llangeitho, Morgan John Rhys, Christmas

Evans, Williams of Wern, John Elias, Jones Ramah, and after them a phalanx of Welsh preachers who will compare with the pulpiteers of any nation under the sun! Think of those who have lifted up Wales out of a darkness wellnigh heathenish, into which an established church as a whole had allowed it to lapse,—lifted it up into the light of the gospel in which it now rejoices! Accept the rich heritage of tradition with grateful hearts; but with them also accept the responsibilities of such high privilege, and carry on the work, which they have bequeathed to us, to yet greater ends and nobler issues, and then in due time hand it as a rich heirloom to the generation that is to follow. Meanwhile let your exclamation be—

> "I will go forth 'mong men not mailed in scorn,
> But in the armour of a pure intent;
> Great duties are before me and great aims,
> And whether crowned or crownless when I fall,
> It matters not, so that God's work is done:
> I've learned to prize the quiet lightning deed;
> Not the applauding thunder at its heels;
> Which men call fame!"

XVI. QUARTER MILLENNIUM GREETINGS

XVI

QUARTER MILLENNIUM GREETINGS

FROM THE FIRST BAPTIST CHURCH OF NORTH KINGSTON, R. I.

THE CHURCH that I represent and which sends you hearty greeting on this happy occasion is located almost opposite, a little southwest, across Narragansett Bay from where we are at this moment. Had I an airship it would not take long to cross between us. Our church will be 131 years old in November. The founder and first pastor of our church was Rev. William Northrup, a man far famed in his day for his good works and evangelistic spirit. He was born July 23, 1760, at Plum Beach, opposite Conanicut Island, in South Kingstown, R. I. At the age of seven years, while playing upon the beach, he first heard the call of God. Those were days in which the lapping waves of the Bay may well have brought to him the stirring story of Baptist doings across the water in Swansea, Warren, Rehoboth and other places. An old colored slave of his grandfather's, an illiterate Baptist preacher himself, but a man full of the Spirit, often held him on his knee and told him of God, and patting him on

the head declared William would be a preacher. William Northrup served his country three years in the Revolution, holding a commission and closing his service as a prize master. While reefing a sail he heard the call to preach and resigning his commission commenced his life work, being about eighteen years old. From that time to the close of his long life he preached the good news with successful evangelistic fervor to our church and its community for miles around. He has been called, "The St. Patrick of North Kingstown." An excellent and faithful oil painting of him hangs in an alcove back of our pulpit, and his benevolent, but strong face looks down upon us every Sabbath.

There are still a few elderly persons living in our community who remember his last preaching and the circumstances of his death. Our early records are yet readable and are in the vault of the savings bank at Wickford and describe the manner of his ordination etc. After preaching for about a year or two, a band of twelve men and twenty women met at the house of Joshua Allen, not far from where Mr. Northrup was born, and voted themselves a Baptist church. Several ministers being present, the forming of the church was approved, and the church unanimously "called William Northrup to the work of a watchman upon the wall." The conference continued until three o'clock in the morning, and at nine o'clock that morning convened again for the double purpose of recognizing the new little church and ordaining its pastor. The writer of the ancient records states that this occasion was one of mighty solemnity and power. At the close of these double services seven persons came forward for baptism upon the next Sabbath and Elder Northrup performed his first baptismal service the following Sabbath before a great gathering. The early records state thus concerning the call of Elder Northrup to be the pastor.

"The names of those whose call was towards Brother William Northrup is as followeth:—

John Mory
Gidion Northrup
Peleg Slocum
Thomas Cranston
Caleb Bentley
Ludgo Tew
Rhoda Baker
Elizabeth Austin
Sarah Northrup
Elizabeth Northrup
Gemima Smith
Bethany Kingsley
Ann Bentley
Sarah Anrick
Robe Chace
Dimmas Carr
John Hazard
Samuel Northrup
Rowse Northrup
Richard Chace
Cuffee Congdon
Elizabeth Mory
Sarah Cranston
Hannah Allen
Marry Austin
Ann Slocum
Ruth Smith
Mary Kingsley
Avis Northrup
Sarah Stafford
Sarah Cranston."

The records also state, "it was judged best that the elder should fall upon his knees, and the elders present and John Mory and Samuel Northrup laid hands upon the Elder's head." This ordination of Elder Northrup took place November 12, 1782 and from the double service the date of the organization of the church is fixed. For fifty-seven years without a break Elder Northrup served this his only church, until his death on June 30, 1839. He never had a salary but his church gave him a one hundred and ten acre farm and helped him in his farming. Amusing incidents are yet told of his shrewdness, tact and persuasive power as a preacher and pastor. Well did Elder Northrup illustrate the theme of this afternoon, "The Baptist Genius for Expansion." No less than five churches in the immediate vicinity and one in Norwich, Connecticut, sprang from his outreaching work. On August 30, 1793 at a conference meeting held at the meeting house among other things it was

voted, "the question was asked the church whether they were free that Brother Samuel Northrup should be set apart for the work of an Evangelist, the answer was in the affirmative." Samuel Northrup was brother to Elder William Northrup, and afterwards became pastor of the Swansea church from 1804-1808 and died in Voluntown, Connecticut. In the ordination of William, the hands of his brother Samuel with others were laid upon his head, and no doubt at Samuel's ordination the hands of his brother William were laid upon his head.

No doubt also Elder William Northrup more than once crossed Narragansett Bay and exchanged pulpits with his brother Samuel. Many more things of interest might be told of Elder Northrup, his long pastorate, baptizing over four-hundred members into his church, four great revivals in his time, at one time baptizing over a hundred. A long line of hitching posts across the road from the church, falling down one by one, testify to the time when our church was the only church for several miles around and those hitching posts were filled with loaded teams of whole families in attendance upon the church services. But time forbids, and I can only give you this brief history of our church, and speak again our greetings to you today.

Mr. Chairman, two thoughts press upon me today. A recent address of one of our prominent preachers intimated at least, perhaps in a moment of exaltation at our Baptist glory and strength, that so far had the great doctrines of liberty and freedom for which Baptists stand been accepted over the world, that our mission as a separate body was completed. Our distinctive principles had all been won and our work was over. Let me say that our old church is alive to the untruth of this statement. Within the last three years our church has raised its building up, built a vestry beneath it and prepared

for the work that lies before it with the large numbers of people who are buying up our old farms, and in a strange tongue putting a new stamp upon our national and community life.

It is true that I have been introduced as a direct descendant of Roger Williams, Chad Brown, Obadiah Holmes, men co-temporaneous with John Myles. But what of it. The foreigner who comes here today in the next generation is equal with me in the rights of the state. Let us not forget that our work as Baptists, with our grand principles, will never be done while the peoples of other lands and tongues are all about us and un-Americanized. The work of the Swansea church towards the Portuguese and Italians, who are working up its truck farms, as well as the attitude of my own church, is just as much needed today as it was a century ago and in many ways even more urgently.

Cardinal Gibbons, in a recent address, pronounced the funeral panegyric of the Protestants, declaring they were in ruin and destruction upon the rocks of their discord. The Cardinal is mistaken. Probably a Catholic seldom understands the Protestant position and the obverse is usually true of a Protestant. I am old fashioned enough to dislike the word "denomination", as applied to us Baptists. I rarely ever use the word. I like to speak of the Baptist churches. Cardinal Gibbons does not understand that the Baptist churches are as indestructible as the sand of the sea-shore. Wind and tide, storm and blow may beat against them, but there they are and there they will remain.

Let us earnestly work, whether our churches be small or large, and our work, in all our churches, will approach the promises of God.

HAVERHILL'S DEBT TO AN ANCIENT CHURCH

THE LITTLE town of Haverhill was sweltering in the heat of a July day in 1764 when a young man on horseback rode through the main street and out toward what was then and still is known as the West Parish. The young man, tall, well proportioned and of graceful carriage, was an eloquent travelling evangelist who had been invited to preach in the West Parish Meeting House. The youthful evangelist, Hezekiah Smith by name, had graduated from Princeton two years before, and after a journey through the South had come to New England with his friend the Rev. James Manning.

Leaving Manning in Rhode Island busy with the project of founding a Baptist College, Smith started upon a tour of New England. As he was an attractive preacher, large audiences greeted him everywhere, and the people of the West Parish of Haverhill were soon numbered among his admirers. A second invitation to preach at their church was followed by an invitation to become the settled pastor.

The preaching of Smith resembled that of Whitefield and Tennant, and the people supposed that he was a New Light, but the call to the pastorate compelled him to declare his affiliation with the Baptists, then a sect despised and persecuted. The pulpit of the Parish Meeting House was closed to him at once, and disfavor took the place of favor.

Smith had won some warm friends, however, and these believed it would be to the advantage of the town to retain the services of the eloquent young preacher. Samuel White, James Duncan, William Greenleaf, Daniel Appleton, Benjamin Moers and other prominent citizens endeavored to obtain the use of the First Parish Meeting House.

Failing in their endeavor, they took a decisive step and on January 1, 1765, organized a "private

society or meeting." On April 13, 1765, Smith baptized eight persons in the Merrimack River. Probably this was the first baptismal service ever witnessed in the community, and more people were present than then resided in the town. On May 9, 1765, the church, now known as the First Baptist Church, was organized, and twenty-three believers signed the covenant.

At this time there was only one other Baptist church north of Boston, a little church at Newton, N. H., that in 1755 had been organized out of a separatist society.

The church at Haverhill was imbued with the evangelistic and missionary spirit, and its pastor and deacons were sent all through that region preaching and establishing churches. Branch churches were organized at Atkinson, Plaiston, Andover, Methuen and other centres, and the Baptist cause given an impetus that has produced splendid results in Northeastern Massachusetts and in New Hampshire and Maine. Today in that section Baptists have splendid churches and noble leaders, and are honored as positive forces for righteousness and faith. In Haverhill alone we have five churches with 1270 members and seven Sunday schools with over 1400 members.

Why did the seed sown by Smith and his fellow-workers germinate so quickly? Why was the work so immediately successful and why did such large results come from the preaching of Baptist doctrines?

The personality of Hezekiah Smith, the unusual character and standing of his first adherents, and the resemblance of his message to that of the preachers of the Great Awakening under Edwards and Whitefield, all of these things contributed to the people's ready acceptance of the Baptist cause. There was however another factor in the situation, another contributing influence.

The records of this old church at Swansea, whose anniversary we are celebrating, shows us that very early in its history it had members residing in Haverhill and vicinity. Years before Smith visited that section members of this church were disseminating the truth and perhaps it was their influence that led the little separatist church at Newton to reorganize itself into a Baptist church. Moreover, the very names of those early members of this church are familiar names in the Baptist history of Northeastern Massachusetts.

In view of these facts it is only reasonable to suppose that pioneers from this old church broke the ground in that great section of the Commonwealth, so that, when, a generation later, Smith and his fellow workers arrived, men were ready for their message. As John prepared the way for the Master, as Danish missionaries prepared the way for Carey and Marshman, as simple-hearted believers prepared the way for Paul in Rome, so simple-hearted and almost unknown members from this church prepared the way for Smith and the men of today. And the glory of the harvest belongs to them even as to us, for the sower and the reaper are one, and both receive the reward from the master of the harvest.

BETHESDA WELSH BAPTIST CHURCH

SWANSEA, WALES

To the Anniversary Committee,
Swansea, Mass., U. S. A.

Dear Brethren:

In happy agreement with your request we received your courtly representative, Dr. Francis W. O'Brien, on Wednesday, the 13th instant. The object of his visit being explained, and the date of his

arrival being advised to our own church and the other churches of the town and district, a large number of brethren and sisters assembled at Bethesda Chapel to welcome him.

His message cheered our hearts, and our minds were enlightened with the story of the marvellous propagation of our faith and principles in the vast continent of America. We ascribed greatness to John Myles for what he achieved in Wales, where every Baptist church bears witness to the liberty for which he fought, and to the privileges he strove to attain, and to the glorious gospel of light and liberty, of which he was in his own person so able and earnest an exponent.

Of his work in America our knowledge was limited, but Dr. O'Brien has taught us sufficient to confirm our opinion of John Myles and to corroborate the evidence our predecessors had transmitted to us. One may describe that great man as the Apostle to the New World, with his prototype in Paul, the Apostle to the Gentiles, and his Epistles as the living millions of men and women who have embraced the faith of the gospel of grace. We need no further tokens of apostleship; neither do we doubt that John Myles was called and used of God to lay in part the foundation of the huge fabric which today in its beauty and strength adorns your Democracy and defends your religious liberty; nor do we fear to predict its continuity and even accelerated growth in the near future if the ubiquity of the open Bible be maintained by you as hitherto.

It is our intention (D.V.) to rejoice with you and to endeavour to meet in order to celebrate simultaneously with you the 250th anniversary of the founding of the first Baptist church at Swansea, in Massachusetts.

To this end we are making arrangements for a gathering worthy of the occasion, and in perfect

sympathy with our common aspirations as a denomination which, by God's favour, now wields a mighty influence in two continents.

We would that it were in our power to send our Pastor to you as the deputation of the Baptist Churches of our town, but we shall be faithfully represented nevertheless in the person of the excellent Dr. O'-Brien who, in accordance with the following resolution, has consented most kindly to act in this capacity for us.

It was moved by the Rev. David Price and seconded by Councilor David Griffiths and resolved with unanimity:—

> THAT as an expression of our sympathy with the movement and our thorough appreciation of the efforts of your committee we ask Dr. F. W. O'-Brien to represent Bethesda and the other Baptist churches of Swansea, Wales, at the celebration of the 250th anniversary of the founding of the first Baptist church at Swansea, Mass., U. S. A.

We pray that your historic gathering may be an inspiration to all the churches in your country, that your power for righteousness, peace and holiness may increase and abound, that God may be glorified in the daily addition of His church, and that the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit may abide with you now and for evermore.

In behalf of Bethesda Baptist Church
We are, Dear Brethren, Yours Sincerely,

DAVID PRICE, Pastor.
WILLIAM L. DAVIES, Secretary.

August 17th, 1913.

FROM THE CHURCH IN SWANSEA, MASSACHUSETTS TO THE CHURCH IN SWANSEA, WALES

Swansea, Mass., U. S. A.
October 1, 1913.

To the Baptists of Swansea, Wales,

Dear Brethren:

The members of the Baptist Church in Swansea, Mass., and many other Baptists from Providence, Newport, Fall River, Boston and other neighboring cities and towns, assembled to commemorate the 250th anniversary of the founding of the Baptist church in this place by Rev. John Myles in 1663, desire to express to you our warm appreciation of the fraternal greetings contained in your message, which was brought to us by our delegate, Rev. Francis W. O'Brien, D. D. who visited you last summer at our request. Your hearty and sincere congratulations in view of our past history and progress, and your sentiments of Christian regard and devout hope for our continued prosperity in God's service are cordially reciprocated by us.

The pioneer and consecrated apostle, John Myles was your founder as well as ours in the providence of God. We join with you in honoring his memory and thanking God for the noble service which he rendered in the midst of suffering and persecution in behalf of our common precious faith and the priceless principle of religious liberty. We place his name by the side of that of Roger Williams, the founder of the First Baptist Church in Providence, whom many still believe to have had Welsh blood in his veins, and that of Dr. John Clarke, the founder of the First Baptist Church in Newport. In honoring our fathers and founders, who purchased our liberties at such great cost, and promulgated our principles in the midst

of contumely and shame, we are honoring God, who raised them up and endowed them with faith and courage for their sublime mission.

You and we may well rejoice together not only in our common founder, but in the marvellous increase which God has given to our denomination in your country and in ours, and in the spreading recognition of the principles for which we stand, and the assured hope of their ultimate, world-wide triumph. Surely "God hath done great things for us whereof we are glad." To Him be the praise and the glory now and always.

Your communication stirred within us the liveliest emotions, and Dr. O'Brien cheered us greatly by telling us of the enthusiastic welcome which you extended to him and the deep interest which you would take in our anniversary, and of our promise to remember us in your prayers at the very hour when we should be gathered together. We could not refrain from responding by offering our earnest prayers at the same hour for God's richest blessings to rest upon our brethren in Swansea over the sea, and singing

> "Though sundered far, by faith we meet
> Around one common mercy seat."

We are happy to add that a former pastor of your Bethesda Baptist Church, Rev. J. Cromwell Hughes, was providentially with us in our service, and made a second visible link between the Swanseas of the two countries. Most forcibly and eloquently did he portray to us the landmarks in Baptist advance in Wales from John Myles to your distinguished representative the Honorable Lloyd George, at every mention of whose name the Baptists in America lift their heads a little higher.

This is the opening day in our six days of celebration. At the close of this most delightful and inspiring session, we joined in singing the familiar

hymn, including in our affectionate thought our Welsh brethren as well as ourselves.

"Blest be the tie that binds
Our hearts in Christian love."

This fraternal communication has been prepared by order and in behalf of the Baptist church in Swansea, Mass., and their friends assembled with them to celebrate the 250th anniversary of the church.

HENRY M. KING, Chairman.

FROM THE FIRST BAPTIST CHURCH OF BOSTON

IT IS indeed with mingled feelings of surprise and admiration that the First Church of Boston brings to you, our good fellow-Baptists of Swansea, our warmest and most heartfelt greetings.

We have become so accustomed to being called, and to considering ourselves as, "The Old First Church of Boston" that some of us may be surprised as we come to find that we are not the Old First Church of Massachusetts. The successful experience of our sister state of Rhode Island has evidently had its influence in establishing a priority of antiquity on the hem of its garment, and at this festive time we gladly yield the palm to you.

Yet if *you* were first in this Christian race, *we* shall at least hope to continue to be a good second, and to be able to play the host to you when, in a short time we too shall celebrate our quarter-millennial.

It is therefore with a large experience in *playing* the oldest, that we greet you who really *are* the oldest of our sister churches of the state. May our heavenly Father grant his richest blessings on this historic church, and draw us all nearer together in that blessed

fellowship which occasions like this do so much to establish and to cement.

> Greetings from the city to the country,
> Greetings from the many to the few,
> Greetings from the younger to the elder,
> Greetings from our old First Church, to *You*.

FROM THE FIRST BAPTIST CHURCH IN PROVIDENCE

I AM GLAD to bring to the First Baptist Church in Massachusetts the greetings of the First Baptist Church in Rhode Island. I count it an honor to be pastor of the church which Roger Williams founded. My brother, the minister of this church, esteems it an honor, I am sure, to be pastor of the church which John Myles founded. He will concur with me in the wish that for the purposes of this moment our illustrious predecessors might be present, and that Roger Williams and John Myles might here exchange greetings. What would they say to each other? I do not know, but we would be unworthy of them did we not rejoice in the glorious heritage into which we have come.

We may well be grateful to-day for all the rich fruitage of the testimony they bore and the principles they cherished. We see it not alone in the history of these two churches, extending in the one case through two hundred and fifty years and in the other through two hundred and seventy-five, but also in the very Constitution of the Republic, with its guarantee of religious liberty and equality, and in the growth and achievements of our denomination in this country.

I bring sincere congratulations and good wishes to the church in Swansea. Years and age in such a case do not mean weakness and decrepitude. Rather out of that noble past flows that which enriches and

invigorates the church in the present. May the testimony and service of this church, which have been maintained so faithfully through the years, be continued strongly and abundantly through all the years to come. That will be the noblest tribute the church can pay to the memory of its honored founder.

FROM THE CHURCH AT WARREN, R. I.

THE First Baptist Church of Warren, Rhode Island, sends its heartiest greetings and congratulations to the historic Mother church of Swansea on its two hundred fiftieth anniversary. We rejoice with you at this time of your jubilee in the completion of such an excellent record of devotion to Christ and of service to humanity. How much good you have done, eternity alone can reveal; however, the elevating and enlightening influence of the faithful men and women who from time to time have walked with you in Christian fellowship has been felt far and wide, and perhaps nowhere more than in our community, since the early history of Warren was closely connected with that of Swansea.

We are not unmindful also of the debt of gratitude we owe you for the initial impulse which came to us from you in the founding of our church in 1764. Thirty-five of the fifty-eight constituent members of the Warren church came from the Swansea church, and doubtless the others owed their conversion largely to the Swansea people.

When in 1778 the Warren church sustained its great loss in the burning of its meeting-house and parsonage by the British troops and the capture of the beloved pastor, the scattered people naturally turned to the Mother church where they were received with genuine Christian hospitality until the rebuilding and reorganization of the Warren church.

For these reasons and many others we feel a deep interest in this celebration and bring to you not only our congratulations but our esteem and Christian love, praying that the Great Head of the church may bless you and keep you in the future as in the past.

HERMAN W. WATJEN.

FROM DR. ROBERT STUART MACARTHUR, PRESIDENT OF THE BAPTIST WORLD ALLIANCE

THE CELEBRATION of the Two-Hundred Fiftieth Anniversary of the Baptist church in Massachusetts at Swansea, is an event of national and even of international importance. It is a remarkable fact that Rev. John Myles was permitted to found a church in Wales in 1649, and also in Massachusetts in 1663. Baptists do well to commemorate these great historic events. Frequently we have given far too little attention to chapters of thrilling interest in our denominational life. In this particular instance the old world and the new join hands. You brethren of Massachusetts deserve and you receive praise and honor from the Baptist brotherhood on both sides of the sea. You prepared a great program, discussing both historic events and scriptural principles, and you chose speakers widely known for scholarship and oratory. You have made this occasion one of the most important and instructive in our denominational history. This volume ought to have and I am sure it will have, a wide circulation. This circulation it deserves as commemorating an event of unique denominational and American interest, and also as enunciating principles both scriptural and American and of the greatest value in our religious and national history.

XVII. PROGRAM SUPPLEMENTS

XVII

PROGRAM SUPPLEMENTS

REPORT OF SPECIAL REPRESENTATIVE SENT TO SWANSEA, WALES

Mr. Chairman, Friends:—

I am happy to be present this afternoon at this historic meeting upon this ground and in this church, made sacred by the associations with its illustrious founder, John Myles, and also in my capacity as the representative of the Mother Church of Welsh Baptists, old Bethesda, Swansea, Wales.

I was asked by Mr. Smith if I would visit the Welsh church in the interests of this celebration and on August 13 I was present at Swansea. I was most graciously received by the present pastor, Dr. David Price, and many other Welsh pastors and friends. During my visit there I was privileged to visit the ruins of the original church at Ilston, where more than 250 years ago, mid tears and shadows, in persecutions oft, there was gathered to those principles which we find in the New Testament, and, under the inspiring leadership of John Myles, led into the way of truth more than 261 people who followed Christ in the beautiful natural baptistry a few yards

from the door of the church—those faithful men and women—down into death with Jesus. In that beautiful valley, far from human habitation, John Myles with his noble people began a work in re-interpreting, amidst ritualism, formalism and sin, the gospel as given to us in the New Testament; and for its sake he was willing to leave the land he loved so well and brave unknown rigors in a new world.

There amidst prayer and praise a few of us gathered at this late day to remember him and also Him whom he served. In the beautiful Welsh lan-

THE QUARTER MILLENNIUM FLAG FROM WALES

guage inspiring songs arose to the God of heaven and, although the day was heavy, with clouds and descending rain, all our hearts were cheered and comforted by the presence of the son of Righteousness. In the evening there was gathered in the historic Bethesda chapel, made sacred by the associations of such men as Christmas Evans, whose body lies under the shade of the church, and other princely preachers, a magnificent audience who listened to our message and at the conclusion of the meeting many words were spoken of encouragement and cheer by some of the leading men of the church and com-

COMMITTEE VISITING THE ILSTON RUINS, AND THE FOUNDERS' TABLET OF THE CHURCH AT SWANSEA, MASS.

[illegible] and I [illegible] the mother church [illegible]

I [illegible] with [illegible] messages of cheer to this ancient church, [illegible] by John Myles, and also expressions of loyalty and affection to our great Baptist brotherhood [illegible] from this planting.

At this very moment in yonder ancient Swansea there is [illegible] Bethesda [illegible] in celebrating with us this wonderful event in our mutual histories. Their hearts are [illegible] together with ours in profound gratitude to Him whom we love and serve, and in loyal memory of the [illegible] for Christ and the church of John Myles. This [illegible] must mean to us a begetting of a spirit of thankfulness that we have been called in the holy service of our God and his Christ and also, in view of the aggressive character of the founder of this church and the propagation of Baptist principles on this new continent, that with more zeal and no uncertain sound, we must send forth the gospel of the grace of God.

To our brethren beyond the seas it will mean much in their [illegible] fight for religious liberty, which seems about to be victoriously ended in the near future, to hearten and encourage them as we share with them their mutual [illegible] as well as [illegible] with them in rejoicing [illegible] their time of blessing and victory, commemorating their illustrious [illegible] and leader and [illegible] with them in fellowship in New Testament [illegible] and in the glorious privileges of our Baptist heritage.

I greet this church on behalf of the old Bethesda, the mother church of Wales, and the thirty churches [illegible] I present to the pastor of this church this little memento as a keepsake of the occasion, this stone taken from the walls of the ancient chapel where John Myles [illegible] J. O'Brien, D.D.

...ATING THE ... RUINS, AND THE FOUNDERS'
...E TLE ... AT SWANSEA, MASS

munity and I was commissioned to represent the mother church on this historic occasion.

I come freighted with loving messages of cheer to this ancient church, founded by John Myles, and also expressions of loyalty and affection to our great Baptist brotherhood sprung from this planting.

At this very moment in yonder ancient Swansea there is gathered a meeting in old Bethesda uniting in celebrating with us this wonderful event in our mutual histories. Their hearts are lifted together with ours in profound gratitude to Him whom we love and serve, and in loyal memory of the heroic services for Christ and the church of John Myles. This occasion must mean to us a begetting of a spirit of thankfulness that we have been called in the holy service of our God and his Christ and also, in view of the aggressive character of the founder of this church and the propagator of Baptist principles on this new continent, that with more zeal and no uncertain sound, we must send forth the gospel of the grace of God.

To our brethren beyond the seas it will mean much in their age-long fight for religious liberty, which seems about to be victoriously ended in the near future, to hearten and encourage them as we share with them their mutual woes as well as join with them in rejoicing over their time of blessing and victory, commemorating their illustrious founder and leader and uniting with them in fellowship as New Testament saints and in the glorious privileges of our Baptist heritage.

I greet this church on behalf of the old Bethesda, the mother church of Wales, and the thirty churches of Swansea which have grown out from her, and I present to the pastor of this church this little memento as a keepsake of the occasion, this stone taken from the walls of the ancient chapel where John Myles loved to preach the glorious doctrine which he adorned with a Godly and heroic life.—F. J. O'Brien, D.D.

THE MISSIONARY SPIRIT

THE EARLY Baptists were full of missionary zeal. Like most people who suffer persecution for their faith, they were bound to share with others the blessings of religious liberty which they had found. They believed in the truth of the Gospel, and felt it necessary to make that truth known. So they went forth to spread the Bible knowledge. The recent celebration of the two hundred and fiftieth anniversary of the organization of the First Baptist Church in Swansea, Massachusetts, has brought to light some most interesting facts concerning the part which that little country church played in extending the kingdom of God. Here is a record, taken from the church minute book which fortunately has been preserved, which tells a story worth reading:

1759. September 16. The First Baptist Church in Swanzey, Took into Consideration the Request of our Brethern, that Removed from these parts, to Dwell at Swago in New York Government. They by their letter to us inform that they had Imbodyed into a church, and had Chose out from amongst themselves two Brethren to Searve them in the work of the ministry: and Desired our Assistants in Seting them apart by Prayer and laying on of hands . . .

Ordination at Swago. The church so far granted their Request as to Chuse Elder Wood, Decon Robart Wheton and Brother Amos Thomas to go to them at Swago: and Do for them Such things as were wanting when they had Seen their order and Stidfastness of faith in our Lord Jesus Christ. The Church Considered the Charge of Such a long Travil, Raized the Sum of £3-11-2; lawfull money to Defray the Charge . . .

The Parsons above Chosen Sat out for Swago on the 8. Day of october and on the 13 day arived at

Swago, and after Sum Days Spent with the Brethern there: Elder Wood and Deacon Wheton Did Set apart—Ephraim Bullock and Coomer Bullock to the work of the ministry amongst them and gave to them the Charg of the Flock over which the Holy Ghost made them over Sears . . .

The Church then their Raised £1-7-8: lawfull money: to help them on their Jurny home. And they Sat out on the 22 Day of october, and got home on the 28 Day: and by the Blessing of God they had a Comfortable Jurny.

When it is remembered that Swago was over the Connecticut line some miles into New York State, or "Government," as it was then styled, and that the country was most sparsely settled and the journey a more hazardous and trying one than to cross the continent now, taking quite as much time, the zealousness of these three men—the elder and deacon and one layman without church office—can be seen. The readiness with which the Swansea church raised nearly eighteen dollars to send its delegates, in a day when a dollar counted for from five to ten dollars now, indicates the spirit of the members; while the newly organized church was not willing to let its helpers depart for home without a collection, which came to about four dollars. Giving went with devotion.

It was by this outreaching spirit that the Baptist denomination grew with remarkable rapidity. See what came out of such brotherly helpfulness. A little group of Swansea Baptists migrate over into New York, and presently a church is established. Out of that church came a number of others, no one knows exactly how many; but several can be traced directly to the one center; and from one of those churches, came Dr. Clark, for so many years one of the honored and useful missionaries of our Foreign Society.—Howard B. Grose, D. D.

DEDICATORY ADDRESS AT THE MYLES BOULDER

THE FOLLOWING dedicatory address, delivered by Dr. W. H. Eaton at the time of the placing of the Myles Boulder in 1905, was read during the quarter-millennium celebration at Swansea. The appropriateness of its use at this time, together with its inherent qualities as a rare appreciation couched in chaste language, make fitting its preservation in somewhat more permanent form in this present volume.

"In this quiet place, above the ashes of the long-time dead, we have come to assign this stone to the reverent task of reminding the passerby of John Myles, and of his vigorous, manysided and eventful life. May it also serve as a reminder of the obligations which an illustrious ancestry impose upon their descendants, even to remote generations.

With all the aids which biography and history can furnish, our conception of the times in which he lived, and the conditions under which he died are very imperfect, but we know enough of the man and his work to appreciate in a measure the towering grandeur of his character and the widespread and abounding influence which emanated from his life.

Whether we look upon him as the student in college, the young convert, pastor-evangelist with missionary zeal a century in advance of his generation, the cherished servant of Cromwell, who saw in him the discriminating qualities fitting him for a most delicate and difficult task, the exile for conscience's sake, the pioneer citizen, the study champion of that religious liberty which has become a birthright, a founder of first Baptist churches on two continents, a pedagogue who, in rude cabins, taught little children to read, a Nestor among preachers, the man who dared to go to Boston in

later years and preach the Gospel as he understood it to the persecuted First Baptist church, a counsellor of the Baptists of Newport and Providence, an unmitred bishop, the fullness, variety and intensity of his life compel our admiration.

As we gather today with uncovered heads and reverent tread about the spot where erst they laid him for his last long sleep, with purpose that his shall be no longer an unmarked grave, there comes to us all a conception of the setting of a true man in history, and of what lofty purpose and loyalty to the truth, and godlike compassion constrain men to be and to do, so may this stone, with its simple tablet, and the revival of memories which it brings, serve also as an incentive to us and to all who may behold it, to the living of such manner of life in its entirety of service and if need be, sublimity of sacrifice, as will secure the admiration of men and the approval of heaven!

In the name of Massachusetts, State of the Puritan and the Pilgrim, the veritable battleground of religious liberty, queen of American Commonwealths; in the name of the Baptist churches of Massachusetts, the first of which he founded; in the name of old Swansea, named from his loved home in Wales; in the name of the denomination grown so many and widespread in the land that its stately march is the tramp of five millions; in the name of the Church Universal, whose freedom from statecraft he did so much to win, I dedicate this rugged, massive stone to the perpetuation, if it may be, to the end of time, of the memory of John Myles."

Anniversary Hymn

The All-Embracing Kingdom

Written for this occasion by Woodman Bradbury, D.D., Cambridge, Mass.

(Sung to tune of "Jerusalem, the Golden.")

O Thou great God eternal,
Whom all the ages name,
Creator, Lord, and Father,
Unchangeably the same,
We bless Thee that Thy kingdom
Embraces every clime,
And in its onward progress
Calls men of every time.

II

For those who loved that kingdom
Above their native land
And sought to spread its borders
On this far-distant strand;
Who welcomed want and exile,
E'en martydom's grim toll,
To follow their bright vision
Of liberty of soul;

III

For those whose zeal established,
'Gainst scorn and buffeting,
A church without a bishop,
A state without a king,
That piety and freedom
Alike should witness Thee,
A grateful land gives praises,
O God of Liberty!

IV

With liberty of conscience
In what the Spirit saith
And brotherhood in service
Their articles of faith,
They stood, like John the Baptist,
And sent their cry abroad,
In wilderness and hamlet,
"Prepare the way of God."

V

These men of light and leading
Were strong and bold and free.
Grant us an equal courage
To serve mankind and Thee!
The land where they had visons
And lived to make them real
We'll dedicate to freedom
And every high ideal.

VI

'Tis God, their God, who calls us,
His Spirit goads us on
To be the worthy followers
Of heroes who have gone.
To-day, our valiant battle
On consecrated sod:
To-morrow, lo, the victory!
The promised reign of God!

REMARKS OF REV. FREDERICK G. DARK, CHAIRMAN OF ANNIVERSARY COMMITTEE

IT IS certainly a pleasure to be here tonight and enjoy with you this service. It is fitting that we planned this civic celebration for we mark the memory of a man who not only organized a church that was preeminently instrumental in the founding of a great denomination, but who left the imprint of his personality and character upon our town and its great history, and who was one of the leaders in the establishment of civil and religious liberty, now the glory of our nation.

We appreciate the splendid qualities of the Welsh people, their strength of character, their loyalty, their unconquerable spirit, their love of liberty. It was these splendid qualities in John Myles that enabled him to leave his impress upon church and town and state, who, with numberless other Welshmen and other nationalities, made possible liberties and institutions which are today our glorious

heritage. For John Myles was a Welshman, a soldier for liberty, a scholar, a preacher of righteousness, a teacher, friend and wise councilor, a leader of men, a man of vision, of power. But the great difference that made him unlike his Puritan contemporaries was this: the liberties he sought for himself he was willing to concede to others, his fellowmen, and the town of Swansea was organized, the first in this county (outside Rhode Island) with civil and religious liberty for all.

We do well to honor the name of John Myles and to repeat the story of his noble life of heroic service and sacrifice, that the youth of today may receive inspiration and vision for future service, and leave to coming generations records and institutions which they will be proud to remember and continue, a glory to God and our country.

Others besides ourselves are interested in our celebration, for across the ocean thousands are gathering in the Bethesda Baptist Church to hold with us a simultaneous celebration in honor of the man who founded churches on two continents and the First Church of Swansea, Wales has already sent greetings to us. As John Myles founded that church, there is between us a strong band of fellowship. Furthermore, I have here the greetings and congratulations from the mayor of Swansea, Wales, sent to us as a word of greeting from old Swansea to be delivered to you at this evening's civic celebration.

FROM THE TOWN OF SWANSEA, WALES, TO THE TOWN OF SWANSEA, MASSACHUSETTS

Guildhall, Swansea,
South Wales, Great Britain.
22nd September, 1913.

Dear Sir:

Your letter of the 8th instant informing me that you are about to celebrate the Two Hundred Fiftieth

Anniversary of the First Baptist Church in Massachusetts at Swansea, Massachusetts, has been submitted to the Swansea Town Council, and this Ancient Borough of Swansea in Council Assembled send you most hearty greetings and congratulations.

Yours faithfully,

DAVIA WILLIAMS, L.S.
Mayor of Swansea.

To Rev. Frederick J. Dark,
Chairman of the Committee for the Civic Meeting.

These greetings stir our hearts and we experience a community of feeling with our friends across the water; they are our friends and brothers and it is this spirit of fellowship, sympathy and brotherhood that will unite the nations of the world in bonds of peace and goodwill.

I would like the selectmen to send the thanks of this people to his honor, the mayor of Swansea, for his kind letter, bearing to us the greetings of his city. All who favor this please stand.

It moves my heart profoundly to see this great audience stand united in this request. Mr. Chairman please send our thanks under the seal of our town.

On behalf of our committee, I want to thank the Rev. J. Wynne Jones for the work necessary in securing the singers who this evening have sung to us in the Welsh tongue. Such music is very appropriate to our celebration and I want to thank the singers for coming from Boston at personal sacrifice to assist us in this service.

I want likewise to thank those others who have taken part in this evening's program. The committee of citizens has stood by us loyally and the subcommittees have spared no effort in forwarding the extensive work involved. Miss Elizabeth Sherman Wilber, and Miss Laura Allen, deserve hearty thanks

for painting the seals and the decorating committee deserves the same for the beautiful appearance of the hall.

I would also thank the friends whose generosity made possible the orchestra and music, and all who helped to make this service a success, contributing its part to the splendid series of services in celebration of our two hundred and fiftieth anniversary.

1663 1913

PROGRAM OF THE
TWO HUNDRED FIFTIETH
ANNIVERSARY CELEBRATION
of the
FIRST BAPTIST CHURCH
IN MASSACHUSETTS
AT SWANSEA
October First to Eighth, Nineteen Hundred Thirteen

Wednesday, October First
2.00 P.M., AT SWANSEA

FOUNDING DAY

Commemorating John Myles as a Church Founder on Two Continents

Henry Melville King, D. D., Pastor-Emeritus First Baptist Church, Providence, R. I., presiding

2.00 Music
Call to order by Chairman of Joint Committee
2.05 Introduction of Chairman of Service
2.15 Invocation
Reading of Scripture
Hymn
Prayer
2.30 Greetings from the Church at Swansea in Wales formed by John Myles, Francis W. O'Brien, D. D., Pastor, Somerville, Mass.
2.50 Address: "Landmarks in Baptist Advance from John Myles to Lloyd George," Rev. J. Cromwell Hughes, Boston, Mass., Ex-Pastor Bethesda Baptist Chapel, Swansea, Wales

3.10 Response by Rev. Frederick J. Dark, Pastor of the American branch of the Swansea Church
3.20 Introduction of Fraternal Delegates of the Baptist Churches in Rhode Island, contemporaneous with the Founding at Swansea
Hymn, "Blest Be the Tie that Binds"
Address: "Two Hundred Fifty Years Ago," Nathan E. Wood, D.D., Pastor First Baptist Church, Arlington, Mass.
Music
4.15 Benediction

Thursday, October Second
AT SWANSEA

MASSACHUSETTS DAY

A Baptist Pilgrimage to Swansea

1.00 P.M. **At the "Myles Garrison House Memorial" near Palmer River at Myles' Bridge**

Commemorating the Baptist Contribution to the Nation

1.00 Brief Recital of the Incidents of the Place
1.10 Prayer, Rev. J. Wynne Jones, Rector Christ Church, Swansea
1.15 Reading of Tribute to Myles by William H. Eaton, D.D., in 1905
Music
1.25 Address by Robert Stuart MacArthur, D.D., LL.D., President World Baptist Alliance
1.50 Benediction

2.00 P.M. **At the Baptist Meeting House, North Swansea**

Commemorating the Swansea Church as a Church Colonizer

Rev. Arthur Warren Smith, Librarian New England Baptist Library presiding

2.00 Music
2.05 Call to order by Chairman Dark
Invocation
Introduction of Chairman of Service
2.10 Reading of Scripture, Rev. Alfred H. Stowell, Bristol, R.I.
Hymn
Prayer
Music
2.30 Theme: "The Baptist Genius for Expansion"
This Characteristic Illustrated:
2.30. "The Swansea Church Development in Wales," Rev. Arthur Warren Smith

2.40 Greetings from American churches sprung from this mother of churches
3.15 Anniversary Hymn written for the Celebration by Woodman Bradbury, D.D., Pastor, Cambridge, Mass.
3.20 Greetings from Baptist centers: the result of the seed-sowing of this church colonizer
4.00 Address "The Twentieth Century Meaning of Such an Activity," Edward Holyoke, D.D., Providence, R. I.
4.30 Music
Benediction

7.30 P.M. **At Baptist Meeting House, North Swansea**
Commemorating Denominational Growth
Rev. Charles P. MacGregor, President General Convention of Massachusetts Baptists, presiding
7.30 Call to order by Chairman of Anniversary Committee
Introduction of Chairman of Service
7.40 Hymn
Reading of Psalm 72
Prayer
7.50 Address, "Baptist Expansion in a Quarter-Millennium in America," Emory W. Hunt, D.D., General Secretary American Baptist Foreign Mission Society
Music
Address
Benediction

Friday, October Third

EDUCATIONAL DAY

AT WARREN, RHODE ISLAND

7.30 P.M. **In the First Baptist Meeting House**
Commemorating the Swansea Contribution to Education
J. Vanor Garton, D.D., Pastor Baptist Church, Taunton, Mass., presiding
Call to order by Chairman Dark
Introduction of Chairman of Service
Music
Scripture Reading
Prayer
Hymn
Address, "The Swansea Educational Contribution," Rev. Herman W. Watjen, Pastor Baptist Church, Warren
Address, "The Church as the Founder of Schools," Presi-

dent William Herbert Perry Faunce, D. D., LL.D., Brown University.
Music
Benediction

Sunday, October Fifth
CHURCH DAY
AT SWANSEA

10.00 A.M. **In the Baptist Meeting House at North Swansea**
Commemorating a Quarter-Millennium of Church Life
Pastor Frederick J. Dark, presiding

Doxology
Invocation
Responsive Reading
Hymn
Scripture Reading, Rev. Lucian Drury, Pastor 1898-1904
Anthem—"The Heavenly Song", Church Choir
Prayer, Rev. Fred E. Bixby, Pastor 1892-1898
Responsive Solo, "How Sweet the Name of Jesus," Mrs. William B. Macomber
Music
Historical Sketch, "Two Hundred and Fifty Years of the Church," Rev. Arthur Warren Smith, Librarian New-England Baptist Library
Hymn
Benediction

3.00 P.M. **In the Baptist Meeting House at North Swansea**
Commemorating the Larger Scope of the Historical Period in Celebration
Mr. Henry Bond, President Northern Baptist Convention, presiding

Called to order by Chairman Dark
Introduction of Chairman of Service
Music
Scripture Reading
Prayer
Hymn
Introduction of Fraternal Delegates from First Baptist Church, Boston
Anniversary Hymn written for this celebration by Woodman Bradbury, D. D.
Address, "The Baptist Status After Two Hundred Fifty Years," Rev. Austen Kennedy DeBlois, PH.D., LL.D., Pastor First Baptist Church, Boston

Prayer of Gratitude, Rev. Arthur C. Baldwin, Pastor First Baptist Church, Fall River
Hymn of Consecration
Benediction

6.45 P.M. **At Swansea Town Hall**

Commemorating the Contribution of the First Baptist Church to the Town of Swansea

Arthur W. Weaver, Chairman of Selectmen, Town of Swansea, presiding

6.45 Orchestra, Welsh Hymns
7.15 Congregational Hymn: All Hail the Power of Jesus' Name (Coronation)
Invocation, Rev. Frederick J. Dark
Welsh Hymn
Old Testament Lesson, II Samuel VIII: 18; Rev. Ernest R. Caswell
Welsh Hymn
New Testament Lesson, Hebrews XI: 23-30, Rev. Frederick J. Dark
English Hymn, O God Our Help in Ages Past
Prayer, Rev. Ernest R. Caswell
Orchestra
Poem, "Apostles of Freedom," Rev. Otis O. Wright
Men of Harlech (Welsh)
Address, by Rev. J. Wynne Jones
Orchestra
Address, by Hon. David F. Slade, Fall River
Welsh National Anthem
Report of Town Committee, Rev. Frederick J. Dark, Chairman
God Bless Our Native Land (America)

Monday, October Sixth
BAPTIST DAY

Commemorating the Baptist Contribution to Christian Ideals and World Movements

10.30 A.M. **In Lorimer Hall, Tremont Temple, Boston.** Under the Auspices of the Backus Historical Society, Mornay Williams, Esq., New York, presiding

10.30 Call to order
Introduction of Chairman of Service
Hymn
10.40 Prayer, Professor Richard M. Vaughan, D. D., Newton Theological Institution

Greetings of the Baptists of Wales, through Francis W. O'Brien, D. D., Somerville

10.55 Address, "The Contribution of the New Vision of John Myles," Rev. J. Cromwell Hughes, Boston, formerly Pastor in Swansea, Wales

11.10 Anniversary Hymn written for this celebration by Woodman Bradbury, D. D., Cambridge, Mass.

11.15 Historical Address, "The Welsh Element in American Baptist Development," Professor Henry K. Rowe, PH.D., Newton Theological Institution

11.40 Address, "The Future of the Baptists," Cortland Myers, D. D., Pastor Tremont Temple, Boston

Benediction

6.30 P.M. **In Ford Hall, Boston**

William E. Blodgett, President Boston Baptist Social Union, presiding

Address, "Social Influence of the Baptists," Dean Shailer Matthews, University of Chicago

Wednesday, October Eighth

TAUNTON ASSOCIATION DAY

At the First Baptist Church

SWANSEA

Commemorating Baptist Fellowship

Rev. E. C. Miller, Moderator, presiding

10.00 A.M. Annual sermon by Gibbs Braislin, D. D., New Bedford

2.00 P.M. The Church of the Open Country—A Conference Directed by Rev. Willard E. Waterbury, Field Secretary Massachusetts Baptist Missionary Society

Rural Decadence, Causes and Cure, Rev. T. G. Denchfield

Getting at the Facts, Community Conditions and Resources, Rev. H. E. Hinkley

Developing and Co-ordinating Community Forces, Rev. L. A. Eaton

Church Leadership in Community Betterment, Rev. C. H. Wheeler

7.00 P.M. **Baptist Development in Southeastern Massachusetts**

Retrospect, Rev. Arthur C. Baldwin, Pastor First Baptist Church, Fall River, Mass.

Prospect, Frank W. Padelford, D. D., Secretary Massachusetts Baptist Missionary Society

THE SWANSEA CELEBRATION COMMITTEES

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Henry O. Wood
Rev. Otis O. Wright
C. Frederic Wellington

PASTORS OF THE BAPTIST CHURCH AT SWANSEA, MASS.

1649—1661—John Myles in Wales
1663—1683—John Myles in Massachusetts
1685—1716—Samuel Luther
1704—1734—Ephraim Wheaton
1733—1739—Samuel Maxwell
1742—1750—Benjamin Harrington
1751—1779—Jabez Wood
1779—1802—Charles Thompson
1804—1808—William Northup
1808—1810—William Barton
1811—1819—Abner Lewis
1819—1821—Benjamin Taylor
1821—1823—Bartlett Pease
1824—1832—Luther Baker
1835 Jesse Briggs
1835—1836—Oliver J. Fisk
1836—1846—Abial Fisher
1846—1854—James J. Thatcher
1854—1857—Silas Hall
1857—1863—Josephus W. Horton
1864—1868—Andrew W. Ashley
1868—1870—J. A. Baskwell
1871—1874—C. Bray
1875—1882—Josephus W. Horton
1882—1891—George W. Bixby
1892—1898—Fred E. Bixby
1898—1904—Lucian Drury
1907—1908—Reuben J. Davis
1913 Frederick J. Dark

BAPTIST CHURCHES IN MASSACHUSETTS BEFORE 1800

NOTE: This list is based on Backus' list of 1795. Those in italics are not now in existence. In some of these places there are now Baptist churches of later origin.

1	Swansea	1663
2	Boston, First	1665
3	Swansea, Second	1693
4	Chilmark	1693
5	*Rehoboth*	1732
6	*Sutton*	1735
7	South Brimfield (Wales)	1736
8	Bellingham	1737
9	Leicester (Greenville)	1738
10	*West Springfield*	1740
11	Boston, Second	1743
12	Sturbridge (Fiskdale)	1749
13	*Rehoboth*	1753
14	Middleboro, First	1756
15	*Middleboro, Second*	1757
16	Harwich (West)	1757
17	*Ashfield*	1761
18	Middleboro, Third	1761
19	*Taunton*	1761
20	*Rehoboth*	1762
21	*Granby*	1762
22	*Charlton*	1762
23	*Sutton*	1765
24	Haverhill	1765
25	*Montague*	1765
26	*Grafton*	1767
27	*Wilbraham*	1768
28	*Petersham*	1768
29	Cheshire	1769

30	Attleboro (North)	1769
31	*Adams*	1769
32	Wrentham (Sheldonville)	1769
33	Royalston (West)	1770
34	*Lanesborough*	1771
35	Chelmsford	1771
36	*Barnstable*	1771
37	*Rehoboth*	1772
38	Dighton	1772
39	Hancock	1772
40	Pittsfield	1772
41	*New Salem*	1772
42	*Douglas*	1774
43	*Dartmouth*	1774
44	*Freetown*	1774
45	*Dudley*	1775
46	Harvard (Still River)	1776
47	Medfield	1776
48	*Washington*	1777
49	*Rehoboth*	1777
50	*Sandisfield*	1779
51	*Ashburnham*	1779
52	Colerain (First)	1780
53	*Chesterfield*	1780
54	*Bernardston*	1780
55	Shutesbury	1780
56	*Northbridge*	1780
57	*Raynham*	1780
58	*Stoughton*	1780
59	*Rehoboth*	1780
60	*Rehoboth*	1780
61	Tisbury (Vineyard Haven)	1780
62	*Needham*	1780
63	Newton (First)	1780
64	Cambridge,}Arlington, Woburn	1781
65	*Harwich*	1781
66	*Dartmouth*	1781
67	Freetown (Fall River, First)	1781

68	*Attleboro*		1781
69	*West Stockbridge*		1781
70	Templeton (Baldwinville)		1782
71	*Westfield*		1784
72	*Freetown*	Before	1785
73	Alford	Before	1785
74	Bridgewater (West)		1785
75	Rowley (Georgetown)		1785
76	*Russell*		1785
77	*Shelburne*		1786
78	Sutton		1786
79	*Bullocksgrant*		1788
80	*Ashfield*		1788
81	Conway		1788
82	Marshfield		1788
83	*Bernardston*		1789
84	*Buckland*		1789
85	Cobrain (Second)		1789
86	Granville		1789
87	Great Barrington		1789
88	*Rehoboth*		1789
89	Weston		1789
90	West Springfield (Agawam)		1789
91	*Whateley*		1789
92	*Charlemont*		1790
93	*Stockbridge*		1790
94	Cheshire		1791
95	Carver		1791
96	*Middlefield*		1791
97	*Upton*		1791
98	Sutton		1792
99	Danvers		1793
100	*Monson*		1793
101	Wilbraham		1793
102	Rehoboth		1794
103	Williamstown		1794
104	Belchertown		1795
105	Granby		1795

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